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AUTHOR Marshall, Bernice Solomon
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ABSTRACT

The author presents a model for inservice teacher training entitled the Process Oriented In-Service Experience (POISE) and attempts to identify changes occurring in the process movement and dynamics of interaction as reflected in attitudes and behaviors of teachers participating in this modified, small-group, process learning experience under conditions believed favorable to meaningful learning (as defined by Carl Rogers). Four hypotheses are examined in relation to the model: (1) the group participants will demonstrate positive process mobility; (2) peer ratings will demonstrate positive process mobility; (3) self-ratings will demonstrate positive process mobility; and (4) questionnaire feedback will support desirability of the POISE model for inservice training. An extended review is presented of literature pertaining to change and the potential for change through small group experience, as well as of studies pertaining to actual change as the result of participation in small groups; results of the review indicate successful use of small group experience as an agent for change. Methods (population, procedure, instrumentation) and findings are presented in detail. Hypotheses one, two, and four were supported by an analysis of data obtained from the Rogers Process Scale and the Carkhuff-Martin Facilitative Interpersonal Functioning Scale. Only one of five variables tested for hypothesis three supported statistically significant positive change. It is recommended (1) that a POISE model of process learning be used for inservice teacher continuing education and for facilitating communication between faculty and community members at institutions with participatory governance, and (2) that testing of the POISE model with a beginning student/teacher population be undertaken. (MJB)

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EFFECTING CHANGE IN ATTITUDES AND BEHAVIOR OF TEACHERS:

AN ANALYSIS

By

Bernice Solomon Marshall

B.A. University of Michigan, 1930

M.A. California State University at Northridge, 1967

Arthur J. Marion

Arthur J. Marion, Ph.D., Advisor
Professor of Educational Psychology
California State University at
Northridge, California

U S DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

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It is problematical whether this study could have been conducted and completed without the interest and cooperation of the educators who served as the judges, in addition to those who were the experimental subjects of the study. My sincere thanks go to them all.

I acknowledge with gratification my indebtedness to Dr. Carl R. Rogers whose formulations served the all-important catalytic function in this study.

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B.S.M.

December 27, 1976

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CHAPTER I

PRESENTATION OF THE PROBLEM

Introduction

Sometime during the period 1965-1966 Carl Rogers' then unpublished paper, "The Facilitation of Significant Learning," became available. In that paper Rogers listed the following "assumptions as being implicit in current education as reflected in the behavior of educators":

(a) The student cannot be trusted to pursue his own learning
(b) Presentation equals learning
(c) The aim of education is to accumulate brick upon brick of factual knowledge
(d) The truth is known
(e) Constructive and creative citizens develop from passive learners
(f) Evaluation is education and education is evaluation (131:Chapter 3).

That paper served as a catalyst for the book Experiences in Being which:

> . . . was designed as a tool for significant learning, an introduction to meaningful and acceptable processes. EXPERIENCES IN BEING was conceived as a tool toward facilitating the sort of learning that is seen as essential to those who would function as the architects of and the participants in a changing culture; toward an acceptance of its tentative quality, an ability to take risks, a tolerance for ambiguity, and an appreciation of creative and innovative expression (99:I).

James Bugental's concept of authenticity (31) and Martin Buber's dialogic encounter thesis (30) were reflected throughout *Experiences in Being*. The structure of the book evolved from what seemed, at that time, to be the individual and humanistic concerns that most people experience in their daily living. Subjects dealt with were subjects requiring decision-making as Eugene Gendlin spoke of them (60).

> In most instances, a dialogue follows an article, the dialogues varying in mood. They exemplify various ways of exploring thoughts and feelings. The dialogues also provide opportunities for generalizing and eventual concept formation through interaction with others, opportunities which can be utilized whether by dyads, small groups, large groups or together as a class (99:II).

As is apparent, the book was designed to serve as a model for process learning, learning in which, as Rogers identified it:

> . . . *there is a quality of personal involvement*--the whole person in both his feeling and cognitive aspects being *in* the learning event. *Self-initiated* learning--even when the impetus or stimulus comes from the outside, the sense of discovery, of reaching out, of grasping and comprehending, comes from within. *It is pervasive*--it makes a difference in the behavior, the attitudes, perhaps even the personality of the learner. *It is evaluated by the learner*--he knows whether it is meeting his need, whether it leads toward what he *wants* to know, whether it illuminates the dark area of ignorance he is experiencing. *The locus of evaluation*, we might say, resides definitely in the learner. *Its essence is meaning*--for when such learning takes place, the element of meaning to the learner is built into the whole experience (132:5).

The learner may be described as being in charge of his own learning--his own living. The dialogues exemplify participatory learning in that there is no implication of the presence of an authority figure; little or no opportunity for instruction by the teacher as contrasted with the teacher functioning as a participant learner.

Teachers generally tend to function within a prescribed structure: categorizing assignments according to teacher-determined levels, instructing via lecturing or telling rather than eliciting or facilitating inquiry, teacher-determined progress based on factual-based tests, and eventual teacher-measured and graded learning (132:5).

Although there is ever-increasing evidence of alternatives to this type (traditional) of education being practiced (those courageous educators who do tend to find their own support systems), the majority of educators still tend to follow the traditional methods while claiming no knowledge of alternative methods. Consideration of alternative methods generally elicits statements of concern as to the loss of control in classrooms or assumptions that a lack of conforming to traditional methods will invite dismissal or wrath of administrators, among other rationales (142:326-335). In the course of their own growth and education, those people who have either become or are currently in training to become teachers have had or are exposed to teachers, as models, who demonstrated behavior reflecting traditional educational methods, thereby perpetuating the model.

Mounting evidence from review of research (Chapter II), in addition to reports from those teachers who have sought out and experimented with other approaches, support the importance and effect of attitudes, behavior, and environmental factors on the probability of significant learning occurring. Rather, the teacher personality may be perceived as stereotypical, a possible product of behavioral inference--the resultant effect of perpetuating its own image (42, 171). "In an occupation as old as schoolteaching, there is a certain validity in the stereotype of a personality difficult to change, always spawning more of its kind to displace any mutations" (157:164-171).

For educators to change hats to the extent that significant learning requires will, undoubtedly, necessitate either extensive or consistent retraining. The ability to "let go" of themselves, to trust, to let themselves be known, to be available, to respect the other's personal responsibility for one's own learning, to relate as person to person, to identify their own values and philosophy of learning are among the factors being asked of educators, all of which are radical changes from the ways they were taught, conditioned, and required to be: ". . . meaningful learning requirements with its whole person approach as a function of one's learning can be seen as a source of anxiety . . . a growth crisis for the teacher" (142: 326-335). Speaking to this point Wheelis, in his How People Change, made the claim: "We are what we do. If we want to change what we are we must begin by changing what we do, we must undertake a new mode of action" (171:11-101); thus seeing identity as the integration of behavior, a behavior change making for personality change, with change anticipated then only if such action is maintained over a long period of time. Waller, as if in dialogue with Wheelis, could be heard as proclaiming a declamatory "What rot!" with his stated conviction: "We can accomplish little by having teachers do something different, for they cannot do anything different without being something different, and it is the being something different that matters" (167:452-453). Such a dialogue, contradictory as it sounds, has the potential for varying interpretations, some of which seem to have relevance for this study.

Though the two statements sound as if they are in complete disagreement, they seem to be addressing the subject from two entirely different frames of reference. Waller suggested, by implication, that new teacher material possessing certain qualities would be required; the current crop to be dispensed with. Wheelis, on the other hand, (applying his statement to a concern over teacher-functioning), could be heard as addressing the question of effecting change in teachers. In other words, is change an alternative?

As stated elsewhere in this study, the ability of the teacher to function according to the tenets discussed in this study and the degree of comfort or discomfort experienced by the teacher under those conditions are, of necessity, self-determined. Both incongruence and cognitive dissonance would, in such circumstances, be possible functions of the subjective experience.

During the Fall 1970 semester a series of extension classes in experiential learning were offered through two universities by the author of this study, and have been given each semester since that time. Educators constituted the major population of these classes.

It was postulated that if teachers were to be capable and/or comfortable functioning as facilitators of significant learning, it was essential that they experience significant, meaningful learning under conditions believed to be favorable to experiencing such learning. The data for this study evolved from these classes.

The Problem

The purpose of this study was to determine what changes, if any, occur in the process movement and dynamics of the interaction as perceived in attitudes and behavior of teachers participating in a modified small group experience.

Questions to be answered were:

1. Is change identifiable in participants of the small group experience?
2. What can be seen as the effect of the modified small group experience on individual members as seen by peers and as seen by self?
3. Is questionnaire feed-back consistent with findings relating to questions one and two above?
4. Do findings justify the application of this Process Oriented In-Service Experience (POISE) model as an in-service training tool (see Appendix A)?

Hypotheses

The following hypotheses have been formulated and will be examined:

1. Group participants will demonstrate positive process mobility as measured on the Rogers Process Scale.
2. Peer ratings will demonstrate positive mobility as measured on the Carkhuff-Martin Facilitative Interpersonal Functioning Scale (F.I.F.).
3. Self-ratings will demonstrate positive mobility as measured on the Carkhuff-Martin F.I.F. scale.
4. Questionnaire feed-back will support desirability of the POISE model for in-service training.

Importance of the Study

> Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed.
>
> The Declaration of Independence

There seems to be much evidence to support the notion that the credo, as stated by our forefathers, may be playing a contributing role in the plight of people in education with, it would seem, their considered cooperation and help. It is doubtful that choice is not being exercised. The problem, as described, is the lack of perceived, appropriate alternatives.

As will be described in Chapter II, the literature reflects many examples of educators demonstrating characteristics in experimental situations which, in the classroom, are seen as facilitating learning: an appreciation of the importance of creating an environment of freedom, congruence or genuineness, empathy, trust, caring, unconditional positive regard or non-evaluative perception of worth of the individual by the teacher (who is seen as a facilitator) (60, 64, 115, 132). In addition, there are numerous studies reported in which educators have been exposed, and with positive results, to group experiences which, as reported, had varying degrees of desired effects on their professional and personal lives. It is as if, in responding with the stereotypic Rogerian "M-hm" which, in its inception, was understood to confirm reception, acceptance, or attendance, now becomes a gimmick for avoidance by those determining teacher education methods. Jourard's "tyranny of the should," which he suggests "is probably a factor which keeps man from making himself known as he is" rules (82:5), and the notion of an alternative approach falls on deaf ears.

Questioning a group of teachers as to a philosophy of learning elicits little or no response. One receives the impression that the subject is foreign. "The teacher coming out of the usual teacher-training school," wrote Dewey, describing the unhappy consequences of the failure to relate theory and practice in teacher education:

> . . . has not received the training which affords psychological insight. . . . He does know, however, that he must maintain order; that he must keep the attention of the pupils fixed upon his own questions, suggestions, instructions, and remarks (50:459-472).

Conant, reporting on his tour of schools of education throughout the country, rails against "the wasteland of teacher education" specifically, "those terrible 'methods courses'" which "tend to be both intellectually barren and professionally useless." Conant compared current teaching methods to a crude method of rote "force-feeding" and "found discussion impeded by the educationists' sensitivity as well as by their mindlessness" (147:443).

Branan asked college freshmen and sophomore psychology students to describe in detail what they considered to be the two most negative experiences in their lives. Negative experience was defined as "experience which they felt made their life worse or was a negative force in their development" (26:176). In most negative experiences reported teachers were involved more often than any other persons, parents running a poor second in providing experiences which were experienced as major restrictions of their development and experience (26:176). Many social commentators and researchers contend that the classroom climate endured by students can be repressive and crippling (77, 89, 123, 147).

Silberman described the process of socialization into the profession as being particularly intense in education which he attributed to the defensive stance educators assume by virtue of their perceived status (or lack of) in universities and in society, at large (147). Piaget supported this view, seeing the school teacher as lacking comparable intellectual prestige; the lawyer, representing a respected and respectable discipline, as does the engineer; the doctor, representing a much-revered science; even the university teacher who is associated, in the minds of society, with the discipline which he fosters.

> The school teacher is not thought of, either by others or, what is worse, by himself, as a specialist from the double point of view of techniques and scientific creativeness, but rather as the mere transmitter of a kind of knowledge that is within everyone's grasp (121:11).

Families and schools (in the person of the teachers) serve primarily as "socialization factories and mills, training people to play the age, sex, and occupational roles which they will be obliged to perform during their life in the social system" (82:20). Many people seem to want schools to reflect the values that are central and meaningful in their lives. If successful, "school would then become a cultural artifact that people struggle to shape in their own image (69:551-571). However, as Argyris pointed out, when one's survival needs are high, it is extremely difficult to gain interpersonal competence (3:42). Further, postulated on the premise of the phenomenal self as the person's point of orientation, consider the notion of the phenomenal self as the product of a person's experience (46). If we learn who and what we are as a consequence of our interactions, our interpersonal experiences; if what we think of ourselves is indeed the product of the feed-back we get from outside ourselves, it would seem imperative that those influences to which children, students, student-teachers, people of all ages are exposed be examined as to the resultant effects on the culture and on the creators of it.

This process can be seen as producing a teacher who, functioning within the insecurity of an either unknown or disrespected self, resorts to facades, stagecraft and low trust, high control behavior. Having been indoctrinated with an other than self-owned value system, with the implied task of communicating and inculcating this culturally owned value system in students, whatever the level, the puppet-teacher perpetuates his subordinate self-image and simultaneously serves as a self-defeating behavior pattern for those students involved. Thus, the traditionally-trained, indoctrinated, facade-building, no risk-taking teacher, known neither to self nor to others, perpetuates the circular process by producing the dependent, indoctrinated, facade-building, no risk-taking student-teacher, known neither to self nor to others, afraid to err lest he be negatively judged and evaluated by others, incapable of functioning autonomously, self-confidently, who is being asked to survive and prosper in a currently transient culture. What generally exists, then, in education, is an environment and state of "defensive management," the characteristics of which, as described by Gibb, are "low trust, data distortion, persuasion, and high control" and which, as Gibb correlated them, are "parallel to four basic dimensions of all group or social behavior: the feeling climate, the flow of data within the system, the formation of goals and the emergence of control" (64:199).

There seems to be little question as to whether teachers require special education or training as teachers. It is the kind of training that poses the question. Current methods give little or no weight to the teacher's own personal experience. Little if any emphasis is placed on the learning process as the potential teacher experiences it. "He is not helped to utilize himself as a source of understanding of the learning process" (137:503). In addition, a concept of organization requires identification. According to Greenfield, "the kinds of organization we live in derive not from their structure but from attitudes and experiences we bring to organizations from the wider society in which we live" (69:551-571). Organizational change, then, having to do with workers of "people-processing" organizations such as schools, hospitals, and prisons, requires more than structural change; it requires changes in the meanings and purposes that individuals learn within their society.

In essence, this constitutes an unlearning and a relearning process for those currently working, as well as for the benefit of those potential educators coming into or already in training. An extensive re-examination and identification of a philosophy of education relevant to living, today, seems indicated.

Assuming a traditional educational background, the teacher is faced with two profound changes in attitude and approach: manner of perception of students, and conception of one's own role. The first, thanks to the Dewey influence, promises less difficulty. Lip service, at the least, is practiced toward students.

Changing role conception is more of a problem. As described by Bussis and Chittenden, "teachers have to abandon their traditional passivity, whereby they merely carry out a curriculum someone else has created in favor of creating or working with others in a collegial relationship to create their own materials" (33:289); while Reitman spoke to the problem of teacher role-strain in terms of potential personality cost to the person of the teacher (125:215-218).

This necessitates a switch from "external to internal" learning which, in the process of exploring what to do, often creates what is experienced as a void, discomfort, defensive response patterns, among other evidences of threat. The initial steps toward learning how to learn are encountered and the opportunity to acknowledge one's reaction to being in this strange and unaccustomed position needs to be dealt with.

In view of the composition of a class, i.e., a small society, a group, a collection of individuals (54, 99), group experience as a part of teacher training would seem to be mandatory. Amidon and Hough concluded, however, that for most teachers with whom they dealt, consistent with this author's experience, teachers were having their first group experience. They supported the notion that supervised experience in understanding one's own group behavior and personal functioning as a group leader is essential to effective functioning in groups, thus an introduction to experiencing one's own growth (1:39-40).

Supervised group experience or, more definitively, facilitated group experience during teacher-training serves the necessary function of generating the potential teacher's personal learning and, simultaneously, the opportunity to identify and own knowledge of group dynamics. The phrase "the teacher as example," quoted by successive generations of teacher-trainers, is, in this process, of a different genre. In contrast to the authority-oriented, teacher-as-knower stance in which the teacher imposes information upon the student, thereby constructing a passive receiver, the facilitating, empathic, actively-listening, involved teacher joins, participates with students and, in the process, generates an open flow, person to person condition in which the student (teacher or teacher-in-training) can begin to experience taking responsibility for one's own learning.

What is often mistakenly referred to as a permissive, non-structured approach is, in fact, highly structured, generating a dynamic process. Within a mutually stimulating, non-hierarchical, accepting, non-evaluative environment, as created by the teacher's behavior and attitude, freedom exists. The student,

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under these circumstances, can risk self-expression, can risk thinking, can afford to take a chance--even make a mistake--the win-lose, right-wrong threat being non-existent. The involvement of the whole person of the teacher tends to elicit the involvement of the whole person of the student and both are free to explore the subject or interest of the moment within the relationship of the persons involved, what Buber referred to as a "dialogical" relationship (30).

Under these conditions the student may or may not resemble the teacher's image, may or may not demonstrate thoughts or opinions similar to those of the teacher. Rather, what may be demonstrated may be termed an inference--some beginning notions of the "who" of the student· some threads which can eventually constitute the warp and woof of the student's personal knowledge; his notion of who he is, toward the construction of his own value system. It is within the structure of the process-oriented environment that learning how to learn can happen; that thinking can occur (53, 127, 128, 132, 133). As a teacher with fifteen years of experience said to this researcher at the conclusion of a workshop:

> Thank you so much. I feel wonderful. I'm tired, but it's a great feeling. I'm not used to thinking. I'm not used to being with adults. I've never done anything like this before. It should be a required course. Last week my class

> was different. I've always liked them (students) but this is strange. It's different. It's exciting! Thank you.

As Schwartz pointed out, functioning as a facilitator of significant learning can "constitute a growth crisis for the teacher" (142:326-335). Being a product of both generally authority-oriented teacher-training and the assumed requirement to adopt the "essentially hypocritical, social graces of the dominant middle class" (64:204), a low control, facilitating stance constitutes a highly threatening foreign concept to the teacher. It is within this context that the importance of group experience becomes relevant. As identified by Gibb, the dynamics of group process and the central dynamics of the growth process are analogous.

The defenses exhibited by the group member at the start: a general fear, concern over what may occur; resorting to the role-facade; being nice, polite, accommodating rather than risk acknowledging a negative feeling and non-acceptance; playing it cool, follow the leader's line, maintain the authority figure; control; game-playing; maintain distance by demonstrating little or no emotion; maintaining an adversary position; all of which, in the course of the group life, eventually move toward trusting, being the person one is, allowing oneself to be known, owning one's own thoughts and feelings, and beginning to "let go," allowing feelings of warmth and closeness with fellow group members to surface, a feeling of interdependence to exist, and beginning to experience a mutually reflective and supportive environment (64:204).

The teacher, in experiencing membership in such a group, acquires both a support group and a reference group, both of which are essential to one in what can be assumed to be a stressful situation. The aim, in essence, is personal growth; "the dual process of maturation and development whereby an individual moves toward the fulfillment of his physical, emotional, intellectual and spiritual potential" (170:293), thereby contributing to what may be hoped for as a priority in education; "to return man to himself; to encourage rather than stifle awareness; to educate the emotions, the senses . . . to help people become truly responsive and therefore truly responsible" (94:127).

As psychologist Herbert Gerjuoy of the Human Resources Research Organization stated:

> . . . the new education must teach the individual how to move from the concrete to the abstract and back, how to look at problems from a new direction --how to teach himself. Tomorrow's illiterate will not be the man who can't read; he will be the man who has not learned how to learn (159:367).

Maxine Greene said, in the introduction to her Existential Encounters for Teachers:

. . . the teacher . . . is asked to facilitate students' developing concepts . . . so that they may make competent choices . . . when they confront the situations of "real life." They are to be educated, in other words, to make their own way as persons . . . so that they may create themselves (68:505).

> . . . to learn how to learn . . .
> first . . . so that others may
> also learn.

Definition of Terms

. . . Then said a Teacher, Speak to us of Teaching. And he said:

> No man can reveal to you aught but that which already lies half asleep in the dawning of your knowledge. The teacher who walks in the shadow of the temple among his followers, gives not of his wisdom but rather of his faith and his living-ness. If he is indeed wise he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own mind (65:56).

Acceptance:

. . . in order to be able to receive the information from others, the individual must be able to accept it. By acceptance we mean that he must receive the message as it is sent with minimum distortion. The individual can minimize the distortion by not being easily threatened by the message (2:25).

. . . the operational criterion of self-acceptance is the ability to send and receive information to and from others with minimum distortion. In everyday life, this can be accomplished through increasing self-esteem and the esteem of others (2:25).

Authenticity:

. . . of investment concept [is] similar to Rogers' [notion] of "congruence." Authenticity or "congruence" is what binds the cycle together.

No subject can integrate into his mental "map" the impacts of himself upon others if these investments are not the true products of his experience. . . .

. . . in interpersonal relations, [it] implies a relationship that enables each party to feel free to be himself. "Speak what we feel, not what we ought to say." "King Lear" (138:33).

. . . A way of being in the world in which one's being is in harmony with the being of the world itself. . . . we are authentic to that degree to which we are at one with the whole of being [world]; we are inauthentic to the extent that we are in conflict with the giveness of being (31:33).

. . . a central genuineness and awareness of being. Authenticity is that presence of an individual in his living in which he is fully aware in the present moment, in the present situation. It has three functional characteristics:
(1) the authentic person is broadly aware of himself, his relationships, and his world in all dimensions.
(2) the authentic person accepts and seems to go to meet the fact that he is constantly in the process of making choices, that decisions are the very stuff of living.
(3) the authentic person takes responsibility for his decisions, including full recognition of their consequences. It is here that the terrible threat of authenticity resides (31:102-103).

Change:

. . . is feeling the pain that is already present (152:112).

. . . alteration, diversification, modification, innovation, transformation, shift, deviate, remodel (110:50).

. . . to suffer change; to be altered; to cause to turn or pass from one state to another; to vary in form or essence; to alter or make different; to be partially or wholly transformed; any variation or alteration in form, state, quality or essence (169:168).

Congruence:

. . . the teacher [counselor] is a real person, being what he is, entering into a relationship with the learner without presenting a front or facade. . . . [Realness, genuineness] . . . [by this we mean] . . . the feelings the counselor [teacher] is experiencing are available to him, available to his awareness, that he is able to live these feelings, be them in the relationship, and able to communicate them if appropriate. It means that he comes into a direct personal encounter with his client [student], meeting him on a person-to-person basis. It means that he is being himself, not denying himself. The more the teacher [therapist] is able to listen acceptantly to what is going on within himself, and the more he is able to *be* the complexity of his feelings without fear, the higher the degree of his congruence (133:158).

Dialogical relation:

. . . a relation between persons that is characterized in more or less degree by the element of inclusion may be termed a dialogical relation. (30:97).

A process by which two or more persons generate a condition of mutual contact by way of articulated thought and relative meanings.

Education:

Education is the fundamental method of social change (29:125).

To educate is to *draw out*, to *lead out*. In some sense, then, we must be in! (126:97).

To learn is to change. Education is a process that changes the learner (94:18).

Learning involves interaction between the learner and his environment, and its effectiveness related to the frequency, variety and intensity of the interaction (94:19).

Extrinsic education--education that is an end in itself.

Intrinsic education--that which changes the person, enabling him to move toward his unique potential (101:220-223).

Empathy:

. . . experiencing an accurate empathic understanding of his student's [client's] private world, and is able to communicate some of the significant fragments of that understanding. To sense the student's [client's] inner world of private personal meanings as if it were your own, but without ever losing the "as if" quality, this is empathy (133:160).

. . . empathic responsiveness [involves] both the helper's sensitivity to current feelings and his verbal facility to communicate this understanding in a language attuned to the helpee's current feelings (19:188-202).

. . . means, if anything, to glide with one's own feeling into the dynamic structure of an object, a pillar, or a crystal, or the branch of a tree, or even of an animal or a man, and, as it were, to trace it from within, understanding the formation and motoriality of the object, with the perception of one's own muscles; it means to "transpose" oneself over there and in there. Thus it means the exclusion of one's own concreteness, the extinguishing of the actual situation of life, the absorption in pure aestheticism of the reality in which one participates (30:97).

Encounter:

. . . is a direct meeting between two persons who happen to come together. It may be an exchange of brief duration or last a long time, a meeting with a friend or a total stranger. In such a meeting there is human intimacy and depth (114:56-57).

Encounter group:

. . . is a place to which people come to learn about themselves for a wide variety of reasons but without any implications that they are in difficulty. The learnings take place through the reactions and reflections of the various group members, through what a participant sees clarified in other participants, and through the relationships and crises that occur both to himself and to others. In this light, the group is a setting in which people come together to rub up against one another so that they may experience others and, ultimately, themselves, more fully (151:85).

. . . In a very real sense, each encounter group is a happening, a human adventure, a voyage, the destination of which defies determination. It is a subtle interplay of many forces, conscious and otherwise. I find it very similar to my experience in painting. True, at times, one takes conscious, purposeful action, but one must also allow the picture to paint itself. This requires the willingness to trust and allow the emergence of the seemingly irrational forces which do not neatly fit into preconceived molds. It is a "letting go" of the conventional and the familiar so that the new may come into being (158:78).

Experiential learning:

"To learn from experience" is to make a backward and forward connection between what we do to things and what we enjoy or suffer from things in consequence. Under such conditions doing becomes a trying; an experiment with the world to find out what it is like; the undergoing becomes instruction . . . discovery of the connection of things. Experience is primarily an active-passive affair; it is not primarily cognitive (51:140).

Felt meaning:

. . . [is] differentiated, experienced meanings (59:185).

Freedom:

Freedom is presence, not absence (126:35).

The path to freedom is itself a series of transformations (126:35).

. . . is the awareness of alternatives and of the ability to choose. It is contingent upon consciousness, and so may be gained or lost, extended or diminished (171:15).

. . . If, however, the determining causes of which we gain awareness lie within, or are brought within our experience, and if we use this gain in understanding to create present options, freedom will be increased, and with it greater responsibility for what we have been, are, and will become (171:117).

Interdependence:

> . . . the capacity to live and work with others, sensing my dependence upon them and achieving freedom and growth with them in overcoming self-defeating overdependence or rebellion (62:12).

Laboratory method:

> . . . attempts, in various ways, to integrate research into learning and action. Each participant . . . can be his own researcher. Each is his own observer, theorist, and engineer. Each gathers data from his own internal and external environment, processes the data, formulates hypotheses about his own effectiveness, builds his own mini-theories, and tries out new behaviors, roles, or life styles. Laboratory training provides a climate wherein learners become more aware of these processes and carry them out more effectively (61: 56-57).

Normal:

The usual, generally typical, culturally standardized behavior associated with a member of an identified group or class.

> . . . [adjusted state] is too often the abdication of ecstasy, the betrayal of our true potentialities, that many of us are only too successful in acquiring a false self to adapt to false realities (91:12).

Openness:

> . . . the capacity to open myself to communication in depth with the persons with whom I live. The open person communicates with his inner self, reveals himself and his feelings to others, and allows the feelings and perceptions of others to touch and to get to him (62:12).

Prizing, acceptance, trust, unconditionality of regard:

> . . . prizing the learner, prizing his feelings, his opinions, his person. It is a caring for the learner, but a non-possessive caring. It is an acceptance of this other individual as a separate person, having worth in his own right. It is a basic trust--a belief that this other person is somehow fundamentally trustworthy (132:109).

> . . . hypothesizes that the relationship will be more effective the more positive regard is unconditional. The teacher [counselor] prizes the client in a total, rather than a conditional way. He does not accept certain feelings in the client and disapproves others. He feels an unconditional positive regard for this person. This is an outgoing, positive feeling without reservations and without evaluations . . . when this non-evaluative prizing is present in the encounter between the counselor and his client [student] constructive change and development in the student [client] is more likely to occur (133:162).

> . . . The capacity to trust myself, the world of people, and the processes of nature. The trusting person assumes that the world is a good place to be and is not captive to his fears. He trusts his impulses, his inner feelings, the people with whom he comes in contact, and his own motivations (62:12).

Self-determination:

> . . . the capacity to find out what I am like, what I want to become, and to come closer to being the kind of person that I would like to become. The self-determining person is able to take responsibility, to a great degree, for his own life and his own actions (62:12).

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CHAPTER II

REVIEW OF THE LITERATURE

The potential for change which appears to exist within the dynamics of a small group experience has been acknowledged by many researchers. Recognizing the reality of the classroom, e.g., a group, within which teachers must function, a review of studies of changes which occur within the group process was seen as relevant. Of equal importance to this research were studies reporting on the attitudinal and behavioral changes of individuals as a result of participation in a group experience. The review of the literature which follows covers these areas.

Individual Change

Meador's dissertation proposed "to analyze individual and group process movement in an intensive small group experience," and to answer the question, "Is process movement apparent for each of the individuals participating in the group experience?" (104:1). A major interest of the study was a delineation of the apparent changes in individuals within the intensive small group experience, as determined by a measurement of independent process variables based on Rogers' theory of process movement (129).

Meador studied and analyzed the process movement of eight individuals--two housewives, a teacher, a school principal, three businessmen, and a minister--who volunteered to participate in an encounter group and agreed to be filmed while the group was in process. There were four men and four women participants and two male facilitators. The group met during one entire week-end, beginning on Friday evening and concluding on Sunday afternoon, meeting for sixteen hours in all. Rogers' Process Scale (135) was the instrument used to measure process movement.

Findings indicated substantial and significant process movement on the part of each participant toward heightened process level: greater flexibility, increased openness, awareness and acknowledgment of feelings, demonstrated willingness to risk more closeness of relationships, more spontaneity; reflecting more trusting and accepting attitudes which, when compared with original positions on the process scale, reflected significant movement from initial positions.

> To summarize, an analysis of the process movement of the individuals in this group shows that each individual made significant positive movement. Likewise the process level of the five sessions increased in ascending order (104:81).

This study represents a partial replication of the Meador study in that a like question was asked, a similar hypothesis was tested, a modified basic encounter group was used as a part of the agent for change, and Rogers' Process Scale was used as one of the statistical instruments of measure. It differs in that participants had registered for a "class for credit" rather than for an encounter group, the membership of the groups was composed of teachers and counselors, making for a much more homogenous group than the Meador subjects; and this study also differs in structure in that participants were in sessions two successive week-ends, two Saturdays and two Sundays, covering a period of approximately forty-five hours, thereby fulfilling the requirements for a three-unit class. The participants returned to their homes following each full-day session and spent the intervening week working. Both the assumed class orientation and the homogeneity of the group could be seen as likely deterrents to initial freedom in motion, freedom not generally being either experienced or a function of the usual culturally-conditioned educational environment.

Streich and Keeler reported on a study in which year-long group counseling was made available to a randomly-selected group of gifted secondary students as a means of further developing self-actualization factors: self-concept, creativity, growth orientation, an integrated value system, and receptiveness to new experiences. Using a battery of instruments as pre-test indicators of variables, findings indicated significant differences in favor of the experimental group (154).

In an effort to determine the effects, if any, of teacher training on belief systems and values of education majors, Greenstein and Greenstein investigated possible changes in authoritarianism, dogmatism, open-closed mindedness, Machiavellianism, and values. Groups, as set up, were equivalent, except for the experimental treatment under study, student-teaching.

> Analysis of both pre and post-test data reflected students were significantly more authoritarian and more Machiavellian at the end of the sixteen week period while a de-emphasis of personal competency values (a sense of accomplishment, ambitious, capable) was observed (70:12).

Although Brockhaus observed what appeared to be significant changes in the empathetic ability of psychiatric aides comprising the experimental group of a study he designed to measure the production of that quality (empathy) by placing emphasis on interpersonal relationships, communication, observation skills, and knowledge and understanding of both one's own behavior and that of others, and, at the same time, a minimal increase was observed in the control group during the period of the study, the absolute level of ratings was not statistically significant as identified by Carkhuff's minimum facilitating level (28).

In a paper presented at the American Personnel and Guidance regional convention, Ajit K. Das reported on a study designed to determine the perceived effect of a T-Group experience on an individual's level of personal functioning. Statistically significant results indicate that:

> . . . a T-Group with personal growth orientation experience seems to have a positive impact on the personal functioning of participants, and, traditional methods of instruction do not appear to have any positive effect on students' level of personal functioning (49:1-2).

Oates reported positive findings in a comparison and an evaluation of the effectiveness of a pilot community project designed to facilitate personal growth, openness, and the integration of affective and cognitive growth in its participants.

The population of the project consisted of three groups of twenty participants each. Subjects participated in a two-week summer intensive encounter group experience, followed by a three-day session of curriculum and methodology for the total group. Each of the groups met one night a month, and the entire group met one day a month during the school year. The project staff made supportive classroom visits throughout the year.

The control groups consisted of two groups of beginning teachers: one group being recent graduates of a liberal arts program, the other group's members being recent graduates from teacher education programs.

The effectiveness evaluation of the project was based on questionnaire responses from all participants and feed-back on the monthly workshops.

Total and factor scores on the Minnesota Teacher Attitude Inventory, a beginning teacher questionnaire developed for this project, and classroom observation schedule including the Joyce Category System, served as the basis for measurement and comparison at the end of the experimental and control subjects' first year of teaching. Findings indicated:

> . . . program participants developed more open and understanding attitudes while in the program. Participants' feed-back was positive toward the two-week summer program and positive but non-specific with regard to the meetings during the year (119:90-97).

Attempting to accomplish a therapeutic modification of subjects through an increase in self-understanding and in the relationship of self to others, Borofsky reported the identification of cognitive-affective experiences which evolved from the dialogue and were designated as experiential statements. Some of these experiential statements were recognized to be learning experiences and were then identified as learning statements. Further exploration and analysis of statements made under these circumstances produced understanding of the relationship between experiential and learning statements and the eventual development of a method for the study of the structural and dialogical character of group interaction (23).

Having as their goal increasing a positive self-concept in freshman education students, David Bowman and others described their Professional Development Seminars (PDS), an adjunct to Freshman Orientation to Education, University of Wisconsin, Oshkosh, as "a small group, student-oriented discussion approach to learning where content and formal discipline is minimized so that communication and interaction among students with an instructor in a non-threatening atmosphere is maximized (24:4-6). Significant gains were reported in dimensions associated with growth in mental health during the PDS as reflected in results from pre- and post-tests used to measure the self-concept of participants. Student scores on three of four "self" dimensions showed statistically significant change, the gain indicating a positive movement in self-concept development of students enrolled in PDS. Self-acceptance data also showed a statistically significant gain.

Although Webb determined that students who received basic encounter group counseling as part of training to become elementary school teachers were not found to be more competent and effective, as reflected in significant differences in the evaluative criteria than the control group who did not receive the training, most participants in the experimental group "felt the experiment was worthwhile and helped to enhance their self-confidence and relationships with others, a growing sense of cohesion and commitment among members making the weekly meeting a place to be real" (168:6). Possible obstacles seen as implicit in the study were: participation in the experimental group was not voluntary, no credit was given for the experience, groups were too large.

Lavoie's hypotheses, "(a) the individual's self-concept is phenomenologically transformed towards self-actualization during a week-end sensitivity training laboratory," and "(b) the change is significantly greater than that experienced after a simple live-in togetherness experience" (92:201-212), were confirmed. Clarification of self-concept and a synthesis of the phenomenal self were reported by members of the laboratory group. Considerable diversity in the degree of change was found among the laboratory groups.

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In an analysis of data obtained from the Personal Orientation Inventory, a measure of self-actualization, responses given pre, post, and at a six-week follow-up in which the experimental group (fifty T-Group volunteers) participated in a twenty-four hour sensitivity training week-end led by ten paraprofessionals, and the control group (fifty-five student volunteers) who received no training, Gilligan found that, following training, the experimental group participants were more guided by their own internal values, feelings, and goals and less by external influences than were the members of the control group. "The level of inner-directedness or self-actualization was still significantly higher six weeks after the training week-end" (66:319-325).

Shapiro and Gust established effectiveness data in a measure of the effects of the pre-practicum stage of a three-stage counselor training program designed to integrate cognitive and experiential learning in a systematic manner (eight two-hour sensitivity sessions, one ten-hour marathon session) using professional trainers. They obtained significant increases for participants on three Personal Orientation Inventory scales, decreased discrepancies in real and ideal self-characteristics (thirty-eight item adjective check-list), among other increases, all of which results were replicated in a second study (144).

Attitudes and Behavior

In an effort to identify the types of changes in interpersonal orientations that may be anticipated from encounter group participation, Jacobson and Smith utilized groups from two different institutions, thus permitting an examination of the comparable effects of experience in groups on the type of member and facilitator participating. The population of group number one consisted of college students, having graduate students as facilitators; that of group number two was working adults with professional psychologists functioning as facilitators. Forty Ss completed the Fundamental Interpersonal Relations Orientation Behavior Scale (Firo-B) pre-test (M-1), post-test (M-2), and two months following participation (M-3) in a week-end encounter group. Twenty control Ss completed the test three times but did not attend a group. Firo-B usage indicates:

> Inclusion--refers to attention and desire to belong
> Affection--relates to emotional closeness, positive feelings, and friendship
> Control--involves dominance, influence, and manipulation (78:403-410).

Researchers hypothesized for group number one: low scoring subjects on four Inclusion and Affection scales would increase scores, relative to control Ss, from M-1 to M-2, and M-3. High scoring subjects were expected to remain unchanged through all measurement periods. On the two scales identified as measures of control, low scoring subjects were expected to remain low through all measurements and high scoring subjects were expected to decrease, relative to controls, from M-1 to M-2 and M-3. Subjects initially professing highly interactive behavior would continue to profess high levels, and Ss initially low on the dimensions of Affection and Inclusion would show increases in those dimensions. The desire to control or to be controlled would decrease or remain low.

For group number 2 researchers hypothesized that the interpersonal orientation of subjects would become less extreme following the group experience than was previously apparent. They predicted that persons scoring high would decrease and those scoring low would increase, relative to scores of control-group members.

Subjects also completed questionnaires measuring their satisfaction with the group, an evaluation of facilitators, and their subjective impressions.

Predicted changes for group number 1 were confirmed for Affection and Inclusion more than for Control as reflected in M-3. The predicted change for group number 2 received limited support. Low scoring subjects increased on three scales but there were no significant declines. Inclusion and Affection scales reflected marked similarity in changes in both groups. Low scoring subjects in each group increased significantly on three of four scales following the week-end. High-scoring subjects stayed high. Working adults (group number two) demonstrated these changes on M-2 as well as M-3, whereas the college students changed on only one scale, Wanted Inclusion, on M-2.

The results suggest possible generalizability to a conclusion that "week-end encounter group experience increases the amount of professed participation in affectional and inclusional transactions by persons who originally claim to be high participators" (78:403-410). It is further suggested that participation in various types of encounter group activities could tend to generate behavioral change, whether by way of active or observer participation. Behavioral changes are seen as predictive in the interpersonal areas of Inclusion and Affection, these being seen as likely among low participators (low Firo-B scorers), "because their behavior would be more discrepant from encounter group norms of openness and spontaneity than would be the behavior of high participators" (78:403-410).

Results from the control scales suggest that overtly controlling behavior, or profession of such behavior, tends to be reduced following a week-end encounter group experience. The written accounts of the experiences of the Ss in both experimental groups were both positive and indicated gratifying personal change. Facilitators from both groups shared in strong "here and now" orientation, and valued and fostered awareness of feelings and of relational difficulties.

Raymond L. Jerrems, then principal of the Raymond School, a large public school in Chicago's Inner City, reporting on a program which began workshops in organizational development as an in-service project and extended them over a period of three years, made the statement that "most school activity consists of a multitude of interchanges between person and person, an essential element being communication" (80:26-29).

The purpose, as defined, was to heighten awareness and sensitivity of staff and faculty toward insuring more effective interpersonal communication. "Sensitivity training, in a broad sense, was the technique used to keep the program functional and in focus" (80:26-29).

Goals and directions were set by the entire staff, including teachers, paraprofessionals, maintenance, and other auxiliary personnel. The success of the project, as stated by Jerrems:

> . . . depended on an individual's concept of his relations with others. Each participant asked himself these questions: How do I appear to others?

> How do I wish to appear to others? How do I feel about others? How do I express these feelings?

He reported the following results:

> We learned to communicate feelings as well as ideas and to accept the feelings of others as legitimate and important, even if they were sometimes negative. In addition, we learned group skills: we learned how to distinguish between the task of a group and the process it uses to deal with the task; how to negotiate and to collaborate. And we learned problem-solving procedures, the mechanics of group formation and maintenance.

He concluded:

> In addition to affecting the children directly involved, it contributed to staff and student morale as the school became a place where exciting things were happening . . . often the staff worked with students from the entire school, paving the way for a new norm of looking at the school as a whole. A new openness among teachers reinforced the cooperative activities begun in the workshops (80:26-29).

Behavioral data obtained by Sage and Rubenstein reflected overall level increases on both combined openness and combined helping in a study in which the hypotheses--self-report data are unrelated to behavior change, and exposure to competent models of open and helpful behavior increases this skill performance in an encounter group--were both supported. The self-report data reflected no significant level changes, and "behavioral data and self-report data were not congruent" (136:12).

Boller designed a study in which he exposed skeptical school personnel to a T-Group approach within a safe and non-threatening atmosphere. Using relationship as a measure of outcome, he hypothesized "a high degree of relationship would exist in the groups and pre-test scores on a relationship measuring instrument would be lower than post-test scores." Findings supported the hypothesis, attitudes concerning the level of relationship, as indicated by pre- and post-test "total relationship" scores changed significantly and in a positive direction, and it was concluded that "with careful planning and an emphasis on allowing participants to proceed at their own pace, group experience can be fruitful and rewarding" (22:1-7).

Mitchell presented a paper at the annual meeting of the National Science Teachers Association reporting no significant differences between student teachers exposed to an open learning environment strategy of instruction and those exposed to the usual didactic approach as to selected attitudes and perceptions toward science teaching, the effect of these instructional strategies on childrens' perceptions of teacher behavior variables of warmth, and demand and utilization of intrinsic motivation. Mitchell demurred, however, in saying:

> . . . trends in the results of the data analyzed suggested that those trained in an open learning environment responded positively to the instruments measuring experimentalism, open-mindedness, teacher-pupil relationships, and interest in science (109:10).

Barbara James and others developed and used the Interpersonal Perception Scale (IPS) to measure behavior as rated by other group members and attitude as rated by the individual and the Tennessee Self-Concept Scale (TSCS) as a second measure of attitudes in a study to determine (1) the effect of a direct feed-back experience on group participants' acceleration of learning with greater changes in attitudes and behavior, and (2) whether the group counseling experience produces a change in participants' attitudes and behavior.

All subjects received a classroom lecture for two hours and then divided into four discussion groups for one hour. Subjects were randomly assigned to the discussion groups and experimental treatment of direct formalized feed-back was randomly assigned to two of these groups. All groups were given a pre-test during their second meeting. Post-test was given during the twelfth meeting. Having obtained significant differences between the experimental and control groups on the post-test measures of behavior, and no mean significant difference on measures of attitude, researchers concluded that "feedback technique used in groups of this type produced behavioral changes observable by other group members" (79:7).

An examination of facilitative responses given by college students having had sensitivity training experiences (STE), when compared with a group of students who had not had STE, reflected more facilitative responses made by members of the experimental group as measured by the Group Facilitator's Response Scale (52:249-256).

Byron E. Norton investigated the effects of human relations training (HRT) upon dimensions of facilitative communication of teacher trainees based upon measures of affective sensitivity and interpersonal functioning, in addition to exploring the effect of HRT on teacher-trainees' self-concept and creativity. Findings from analysis of data, using the Affective Sensitivity Communication Scale, Carkhuff's Communication Assessment Index, Carkhuff's Discrimination Assessment Index, the Tennessee Self-Concept Scale, and Rogge's Adaptation of Torrance's Test of Creative Thinking indicated:

> . . . significant changes in facilitative skills, empathic understanding, and discrimination of facilitative communication, concluding that human relations training may have a potentially positive impact upon facilitative communication, creativity, and self-concept, variables considered to be *important dimensions in teacher effectiveness* [italics mine] (118:4094-4095).

Williams found significant differences on six measures ($p < .05$) when he compared an experimental group of teachers on eleven measures of interaction analysis. The experimental teachers (twenty-three) had participated in a week-long self-enhancing workshop and had been employed in one of two project schools for at least one year. It was concluded that "project teachers had been successful in implementing the self-enhancing education process at the classroom level" (173:137-138).

Calliotte tested the effect of secondary school student-teacher participation in a basic encounter group on the personality traits and the development of increased accurate empathy, genuineness, non-possessive warmth and concreteness, characteristics thought to be effective in establishing a positive affective climate in the classroom and as facilitating intellectual and emotional growth in students.

He found no significant statistical differences between the experimental and control groups on personality variables either pre- or post-participation of the experimental group in the encounter sessions; however, a significant change on the variable of surgency (Factor F) was noted on the pre versus post measure in the experimental group. Related research had identified this factor (F) to be a most consistently related personality factor to teaching effectiveness. The variable "concreteness" was found to be significantly higher for the control group and "a uniformly high correlation (significant beyond the .001 level of confidence in each case)

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was noted between students' perception of their teachers' effectiveness and their perception of their teachers' relationship characteristics" (34:4462).

Helgesen used the Barrett-Lennard Relationship Inventory as a measure of empathic understanding, level of regard, congruence, unconditionality of regard, and willingness to be known in a study of the effects, if any, of a sixteen-hour group experience of student teachers following the student teaching period, as reflected in responses of students of the student teachers.

Hypotheses that experimental groups would be rated higher on the five conditions than control groups, experimental groups would be more accurate in their predictions of such ratings than control groups, and those subjects receiving highest ratings would be more accurate than those receiving low ratings were not supported. It was felt that "limitations imposed by the sampling technique as well as the comparatively small N available prevented generalization. Possible limitations of the instrument used was also considered" (73:3790).

Berenson conducted a study to explore the effects of human relations training on the classroom performance of elementary school student teachers and obtained scores on the pre-test (written responses to helpee stimulus expressions presented in the Communication Index of Interpersonal Functioning) reflecting no significant differences among experimental and control groups. Post-scores reflected significant differences (17:70-85).

Thayer and Pappas formulated an experimental project at Eastern Michigan University in which they were integrating teacher and counselor education with the "process" as the lesson. Affective components of education and interpersonal functioning were the focus, the emphasis being placed on experience rather than content. Specific interest was directed toward securing answers to the following questions: (1) type of concerns a teacher trainee would discuss with a counselor trainee in individual session; (2) general topics teacher trainees discuss in small groups with counselor trainees serving as facilitators; (3) ratings that teacher trainees would give counselor trainees on scales for accurate empathy, genuineness, warmth, and global counseling effectiveness; and (4) could a project be structured to serve the objectives of two different trainee groups.

Subjects constituted two different trainee groups: a group of seniors in student teaching experience, and a group of counselors or college personnel workers in the counseling practicum experience prior to completing the master's degree program in guidance and counseling. Each trainee group had a counselor educator as professor. The project was broken down into five phases: "Phase I. Orientation and Expectation Setting; Phase II. Individual Counseling; Phase III. Small Group Interaction; Phase IV. Assessment and Sharing of Information; Phase V. Application of Process Skills" (156:9-15). Topical substance of individual counseling included "(a) student teaching; (b) self-understanding; (c) relationship with others, and future educational vocational planning; (d) teacher trainees explored various approaches to handling conflicts with critical teachers and students" (156:9-15).

Process was used to gain greater self-understanding and to improve interpersonal relationships:

> The opportunity to release feelings and ideas freely, find ways of communicating previously unknown, to be listened to, to meet in a friendly atmosphere, all seemed to change their views of counseling as described by teacher trainees in acknowledging awareness of positive feelings toward counselors (156:9-15).

There were some complaints regarding brevity of sessions, the desire for more feed-back and consciousness of fact that sessions were being observed and recorded.

Although average ratings given counselors by teacher trainees (on a five-point scale of accurate empathy, genuineness, and non-possessive warmth (163)), 3.79, 4.11, and 3.86, respectively, were high as compared with results of highly trained raters (38) and may have been due to the lack of discriminative statements for the levels of the three scales as well as limited training in the systematic use of these scales, they tend to reflect a positive perception and experience of the counseling process. On a global index of counseling effectiveness, teacher trainees rated counselor trainees 4.07 as an average rating on a five-point scale, thus indicating experiencing them as generally effective (156).

Seeing previous studies as having been what might be termed field studies, with the possibility of skewed results (in selection of raters and control groups making test result interpretation difficult), Hewitt and Kraft formulated a laboratory investigation of the effects of an encounter group experience on Self-Perception and Interpersonal Relations in which participants rated self and others on four dimensions: like-dislike, open-closed, trust-distrust, and relaxed-tense. A seven-point scale was employed for each dimension (75).

Members of the experimental group participated in an encounter group experience from Friday night to Sunday night. Members of the control group attended a party on Saturday night. All subjects had met during the previous week for one hour (formed four-man groups, two experimental Ss and two control Ss, discussed the subject "How to Improve Higher Education," and followed the discussion with a rating process). The week following the encounter group experience and the party the same Ss met again, in the same discussion groups, discussed a similar subject, and re-rated self and others on the same four dimensions. Ss were also asked whether the week-end experience had significantly altered the way they related to people close to them and to people present during the second period, this second period occurring one week following the first experience. Observers were present during each discussion period and rated the participants on the same four dimensions.

An improvement in self-concept, an improvement in their ability to relate to others outside the group, and an extremely high degree of intragroup cohesiveness as a result of the encounter group experience was reflected in the statistical analysis of data as compared with the control group. Ss in the encounter group gave themselves significantly higher ratings on both openness and self-liking during the second session than they did during the first session. This was not true for the control group. All members of the encounter group felt that the week-end experience had significantly improved their ability to relate to others close to them; only one out of twelve control Ss felt that way. Ten out of twelve encounter group Ss felt that the week-end experience produced a significant improvement in their relations with others during the second period, whereas only five out of the twelve control group Ss felt this way.

There was a strong increase in mutual liking within the experimental group from the first to the second session. No such change was found in the control group. An increase in mutual trust within the experimental group from the first to the second sessions tended to be greater than that within the control group (75).

A negative finding of the study was reflected in the inability of observers to see encounter subjects as demonstrating changes in behavior. Encounter subjects were not seen as more open, relaxed, trustworthy, or likable than control subjects after the second session, the self-perceptions of the encounter Ss to the contrary notwithstanding. It was concluded that although participants in an encounter group may see the experience as desirable, there was no visible evidence of behavioral change (75).

Felker, Goering, and Linden made some statements especially pertinent to this study in a paper exploring some possible reasons for rigidity as perceived in teachers, and possible implications for continuing teacher education; referring to a previous study it was found that:

> . . . subjects with teaching experience were less flexible in their approach to educational problems than were persons with an equivalent education who were preparing to teach but had not yet had teaching experience, and that age was not the deciding factor in producing this difference; . . . the task of having to cope daily with situations requiring on-the-spot responsibility poses threat to teachers, just as being uncertain about what to do heightens their feelings of insecurity and increases their tendency to be and to be seen as inflexible or closed-minded (57:1-138).

They suggest further that despite efforts at redesigning curricula, rigidity or inflexibility has "long been seen as characteristic of the American image of the teacher" (167:415), thereby confirming the notion of the stereotype as a relevant variable.

Felker et al. described teacher education programs as favoring a highly-structured, organized approach to functioning, and though there is agreement with the need for order, as such, the fact that "much of what happens in any type of human interaction is unplanned" is not identified as necessitating teachers developing the ability to utilize "chance happenings of the moment" (56:460). In responses from a graduate class, when student-teachers were asked that thing most feared when anticipating actual teaching, over 50 percent indicated concerns over lack of control of their class and fear of not being able to capture and maintain interest of the class, suggesting minimal self-concept.

The lack of those elements in teacher-training programs which facilitate growth in teachers, heighten ability to deal with the unorganized, the unplanned, and often, the unexpected, is seen as working toward teacher rigidity in two ways:

> (1) tendencies toward rigidity and closed-mindedness are magnified when the neophyte teacher is subjected to high stress experiences of a beginning career, such as lack of self-confidence and fears of lack of classroom control, and
>
> (2) many who have skills for unstructured activity have difficulty fitting into the typical school setting (56:460).

Felker et al. referred to Bolea's findings that implied the desirability of an ongoing program serving as a support system, thus obviating teachers' tendencies toward closed-mindedness and less availability for suggestions and/or critiques, if lacking such a program during the school year (21).

These educators tended to conclude that most continuing education programs for teachers seem to be limited in preparing and maintaining teachers (current and future) to continue with openness to new experiences and to have the ability to maintain flexibility of response to new pressures. They suggested the "need for a balanced and well-structured in-service continuing education program for teachers . . . which might preclude the gradual rigidifying and closing of the mind that seems to be the common lot of many new teachers" (57:464).

Colwell, in his study of the teacher stereotype, said:

> . . . stereotypes seem to be reinforced by attracting new people who fit the popular stereotype . . . these teachers (carriers of the great institution called public education are elementary and secondary teachers) represent the nation's largest profession, and this profession has historically maintained an overwhelmingly negative image. This negative stereotype of the teacher is harmful not only to the teaching profession, but also to the whole fabric of our society. The effect of the image has been self-sealing in that the negative stereotype of the teacher tends to attract certain kinds of people and repel others, which, in turn, helps sustain and nurture this negative stereotype (42:6).

According to Thomas, "always spawning more of its kind to displace any mutations" (157:164-171). Colwell quoted Waller who, in speaking to the sociology of improving the teacher image, said:

> . . . those who follow certain occupations play out the roles which go with it rather consistently. Other persons come to think of these roles as characterizing the occupation, and when they think of the one, they think of the other. Experience of persons playing those roles leaves residua in the form of imagined constructs relating to the appearance or behavior of persons falling within certain occupational categories. These imagined constructs are stereotypes . . . a stereotype, once established, reinforces itself; it proves its own correctness by arguing in a perfect circle (167:415).

Morgan's findings of a study exploring the attitudes of counselor trainees toward incorporating the basic encounter group format as a part of their training program indicated a marked change on the part of the participants in their attitudes toward the experience which they described as helpful and deeply meaningful with experienced behavioral changes, concluding that they found the encounter group format to be a valuable training experience. Subjects responded to pre, post, and follow-up questionnaires dealing with their attitudes toward groups and the actual group experience. Significant others' responses were obtained for corroboration or denial of self-perceptions of participants (111).

Marks, McWhirter, and Davis found a significant correlation between Cognitive Flexibility and Non-possessive Warmth, but not between Cognitive Flexibility and Empathy or Genuineness in administering the Philosophic-Mindedness Test (a measure of cognitive flexibility) and teacher ratings on Truax and Carkhuff's Accurate Empathy, Non-possessive Warmth, and Genuineness scales (98).

In examining the effect of short-term group counseling on promoting changes among counselor trainees' attitudes identified as flexibility, tolerance, and non-authoritarianism, and also determining the relationship between observer ratings and self-reported ratings of these same attitudes, Walker found that:

> (1) short-term group counseling with trained supervisors did effect change in the attitudinal variables of flexibility, tolerance and non-authoritarianism
> (2) the changes in attitude were in the direction of less dogmatism, toward more "open belief systems" and indicated a movement toward more flexibility, more tolerance and less authoritarian orientations
> (3) no evidence that changes were attributable to supervisor's effect but rather to the total interactional process

(4) many significant correlations between observer ratings and self-reported scores on specific attitudinal variables; and
(5) seven scales of the Omnibus Personality Inventory significantly related to the Rokeach Dogmatism Scale (166:3708-A).

Based on a theoretical premise relating dogmatism, pupil control ideology and pupil control behavior, and in which pupil control behavior is conceptualized as a continuum ranging from custodialism, which views students as irresponsible and undisciplined, needing strictness and punishment, to humanism, which emphasizes a democratic atmosphere in which students are capable of self-discipline and are treated accordingly, Helsel's notion of a correlation between closed-mindedness and custodialism as a philosophy of pupil control, demonstrated, in turn, by teacher-student controlling behavior was supported by his data. Attitudes and degree of teacher control were identified as functions of the process of the relationship between dogmatism and controlling behavior (74).

A comparison of behavior demonstrated by open-minded teachers and closed-minded teachers while teaching elementary school science was made by Bird who identified and classified teachers in an in-service program into one of two extreme sub-groups--a high-dogmatic group and a low-dogmatic group. Rokeach Dogmatism Scale, Form E, was used as the basis for groupings. Bird identified a correlation between open-minded teachers and frequent interaction with small groups of students within an inquiry orientation; and a like relationship between closed-minded teachers and a tendency to interact with large groups of students, while manifesting rhetorical questioning and directive behavior (20).

Murray reported support of her hypothesis that "students perceive self-actualizing teachers as more concerned than non-self-actualizing teachers" (117:383-387). Further, by demonstrating personal behavior which attracts no perceived difficulties, the self-actualizing teacher may create growth situations for his students, thus transcending the notion of just a positive classroom climate to a means toward student growth rather than an end in itself (self-actualization of the experimental teacher group members was based on norms presented by Shostrom (Manual for Personal Orientation Inventory)). Murray stated:

> . . . these findings lend support to the growing number of persons who argue that teachers who will make the most significant difference must be more than competent technicians; they must also be people who know something about themselves and others, who possess interpersonal competencies as well as pedagogical skills (117:383-387).

In recognizing the common goals of child-centered school programs as using childrens' experiences as well as developing the independent, whole child approach as a function of his learning, Robert Schwartz saw:

(a) the conflict between the goals of an informal and individualized education and the beliefs that a teacher may hold regarding teaching and learning processes
(b) the change in motivation for teaching and gratification derived from teaching activities
(c) the reduction in the teacher's role in the planning of classroom activities
(d) an increase in the spontaneity of the teacher's decision-making processes
(e) the optimum level of involvement in the child's progress
(f) the quality of relationships with the patrons of the school (142:326-335);

as sources of anxiety for a teacher in an open classroom: thus, "a growth crisis for the teacher." He suggested that teachers tend to externalize the causes (the principal doesn't let) in experiencing being in conflict.

Holloman and Hendrick, in an effort to establish the effect of sensitivity training on tolerance for dissonance--"cognitive elements are in dissonance with each other if, . . . considering these two alone, the obverse of one element would follow from the other" (58:13). Festinger's premise being: given a state of cognitive dissonance, discomfort and tension exist, generating a push toward change in an effort to acquire consonance, hypothesized, "Ss without sensitivity training would change their attitudes to make them consistent with their cognition of having previously engaged in attitude-discrepant behavior" (76:174-187). Findings supported this hypothesis as Haiman also found in a study on changes in open-mindedness of college students who, having had sensitivity training, demonstrated a significant shift in attitude as measured by a composite open-mindedness scale (71:184).

Holloman and Hendrick's second hypothesis, ". . . persons who participated in sensitivity training would be disposed toward a higher tolerance for dissonance and less need for consequent change resulting from attitude-discrepant behavior" (76:174-187), was also confirmed. Following further analysis of the data, however, the researchers suggested that a change in the second hypothesis was indicated. They were able to:

> . . . correlate the amount of felt conflict with the magnitude of dissonance and inferred that the lack of a significant shift between the pre-test and post-test judgment of the experimental group was not due to an increased tolerance for dissonance, but to a decreased need for cognitive consistency. That is, the experimental group subjects were able to hold conflicting cognitions without arousal of psychological discomfort or tension (76:174-187).

They concluded that the effects of sensitivity training are reflected in "more complex cognitive structure characterized by increased differentiation, less tendency toward polarized judgments, increased open-mindedness, and less need for or tendency toward cognitive consistency" (76:174-187), thus better equipped to deal with the pressures of daily living, social activities, and other experiences, more realistically.

Examining the effects of a human relations laboratory (HRL) training experience on attitude and behavior change in teachers, Fauth used the Woodmansee and Cook multifactor Racial Attitudes Inventory and their Reactions Questionnaire, Berger's Acceptance of Self and Others Scale (administered pre, post, and six months later), Morel's Teacher Behavior Inventory (administered pre, post, and six months later); randomly selected twenty-five teachers from the 117 public school teachers registered; video-taped the twenty-five teachers who had been randomly selected from those registered prior to the workshop and in the Fall following the workshop; and used Flanders' System of Interaction Analysis to analyze the video tapes.

Three primary questions were asked:

> (1) Will a workshop based on HRL training principles and methods develop changes in attitudes of racial prejudice, self-others acceptance, and the goodness of classroom teaching behaviors?
> (2) Will white participants' change in racial prejudice, self-acceptance, acceptance of others and self-perceptions of classroom behavior be different from that for minority group participants?
> (3) Will the changes that do occur be long-lasting in terms of the observed behavior of teachers? (55:4935-A).

Statistically significant results were obtained on four of the five major variables identified: significant positive change in attitudes of racial prejudice, self-others acceptance, and self-perception of classroom teaching behavior. No positive change in observed classroom behavior was apparent.

Approaching the question of racism as a factor in helping relationships McNeill, in a paper presented to the American Orthopsychiatric Association, reported having found a tendency of many nursing students in the study to evaluate people according to their monetary status, educational background, productiveness, and religious and social origins. He used exercises from human relations training such as role playing, racial slurs, and sensitivity groups as a means of facilitating heightened awareness of students of their own prejudices, own value systems, and a possible change in attitudes and acceptance of differences. Results indicated increased awareness of the effects of racial prejudice on the helping relationship (97).

Combs and Soper, in an effort to determine whether "good" and "poor" teachers differ significantly from expert therapists in their conception of the ideal relationship, found that both good and poor teachers essentially agree as to what an ideal relationship ought to be like, differing slightly among the most ideal items; teachers showing more concern for guidance and direction, therapists giving more weight to empathy and "being with" their clients (suggesting a possible problem in semantics, or the presence of a possible set by teachers).

"Good" teachers apparently could not be distinguished from "poor" ones based on teachers' understanding and description of what a good helping relationship ought to be. Whereas both identified groups tended to demonstrate the ability to define, the definition was not made operational. "The distinguishing factor lies not in what teachers know they ought to do but in whether or not they do what they [say] they ought" (44:64-67), thus pointing up the difference between "knowing" and "behaving," and presenting the serious problem to teachers' colleges, that of accomplishing behavior change in teachers.

Reed, reporting on a collation of four studies focusing on the relationship between the variable "teacher warmth (the term, warmth, refers to teacher behaviors which relax interpersonal tension between teacher and pupil)" and the criterion of pupil change found "when the criteria are comprehensive and/or attitudinal in nature, the correlation will be significant, positive, and of moderate strength" (124:330-334). Reed offered a second, more tentative generalization, ". . . when the criteria are informational in nature and are school goals that are rewarded by the marking system, there will be a low correlation or a negative relationship" (124:330-334).

Reed made reference to findings of Sheldon, Coale, and Copple which indicate that teacher characteristics, higher intelligence, less authoritarianism, higher need for affiliation, and less need for succorance may be positively related to the teacher variable, warmth (146:37-40).

Barton identified and studied twenty-three variables toward determining some trend or direction accounting for cooperation or non-cooperation of drop-out students with teachers. The liked teachers were found to be:

(1) more indirect in teaching style
(2) more accepting of ideas expressed by students
(3) used less criticism
(4) gave fewer directions
(5) gave students a feeling of security
(6) encouraged student responses
(7) liked children and liked teaching
(8) encouraged freedom to think
(9) were deeper thinkers
(10) were more sensitive to needs of students
(11) were more tolerant and realistic
(12) were more creative and imaginative
(13) were less judgmental and less authoritarian
(14) were more open-minded where religion was concerned
(15) were more accepting of other points of view
(16) had a strong interest in being with people
(17) accepted themselves, felt understood by others
(18) were not anxious or nervous
(19) adjusted well socially
(20) were more intellectual (12:886-A)

"Findings from this study, as do those of many others, reflected that the teacher is the most significant influence in the school and can cause students to drop out" (12:886-A).

Exploring "(a) the effects of interviewers' disclosure of experiences and feelings similar to those revealed by interviewees," and "(b) the impact of the density [frequency] of disclosures," Murphy and Strong obtained results supporting the belief that interviewers' positive similarity self-disclosures tend to facilitate interpersonal relatedness to students "as well as enhance students' beliefs in the fullness and accuracy of the interviewers' understanding of what they experience, feel, and think" (116:121-124). The timing of self-disclosures appeared to be as important as their density.

Truax, in discussing the proposition that genuineness or congruence is directly causative of therapeutic client change and that self-disclosure is itself a basic precondition for the development of genuineness, made these points: "the level of therapist accurate empathy (AE), non-possessive warmth (NPW), and genuineness (GEN) usually determines the level of client self-disclosure [replicated and supported by Professor Tausch at the University of Hamburg and by Professor Weingarten at the University of Amsterdam]" (162:351-354). Truax held that, with the exception of juvenile delinquents, the depth and extent of self-disclosure during therapy are significantly and positively related to the degree of improvement; contributing reciprocal affect to the interpersonal relationship, and a more global aspect of the interpersonal relationship as operational. Truax inferred, "if we offer human warmth, we elicit warmth from another in return. If we, ourselves, are open, self-congruent, transparent, spontaneously real, or in a word, genuine, then we elicit these same qualities in others" (162:351-354).

Truax referred to the Shapiro, Krauss, and Truax study in which it was found that, through reciprocal affect, people, to some extent, create their own interpersonal environment; those who experience and describe people as empathic, warm, and genuine or congruent are, in turn, seen by others as possessing these qualities (145).

Truax reported findings from studies conducted at the Arkansas Center which suggest the possibility that self-disclosure or self-exploration is a necessary condition for development of genuineness or self-congruence; a lowering or raising of the level of congruence or genuineness by the interviewer having a like effect on the client's self-exploration or genuineness or congruence. His examination of prior data collected reflected a correlation between the client's level of genuineness or self-congruence and his level of self-disclosure or self-exploration; there was, however, a higher correlation with other measures of personality and behavior change than with his level of self-disclosure (163).

Evidence is thus encouraging, but does not specifically confirm the premise.

Kleeman, reporting on an experiment and replication to assess effects of participation in a one-term human potential seminar on undergraduates' scores on the Philosophies of Human Nature Scale (PHN) and on a self-report of self-determining and motivating behavior, used participants from eight colleges. He obtained significant positive changes on PHN pre- and post-tests for Ss in the experimental groups and results approached significance for the self-report measure. No differences were revealed in the scores of Ss from different colleges (87).

On the premise that "communication of empathic understanding involves both sensitivity to current feelings and the verbal facility to communicate this understanding in a language attuned to the others' current feelings" (163:46), Bierman, Carkhuff, and Santilli exposed teachers of young, impoverished children and those who help these children's families (Head-Start Program participants) to a short-term, brief, didactic-experiential-modeling empathy training procedure approach to learning. A major feature of these procedures was an emphasis on participants practicing with one another toward heightening their own levels of growth-producing communication both as helpers and helpees. These activities are additional facets of the training program formal sessions which integrate didactic, modeling, and experiential approaches to learning. Hypothesis that changes would result in a significantly positive direction was supported, although no claim was made that learning exceeded verbal facility to communicate understanding. There was some indication that sensitivity to current feelings was heightened (19:188-202).

David Aspy, who since 1963 has pursued, both alone and with others, an intensive and comprehensive research program investigating the relation of the affective dimensions of the classroom to student achievement, provided the findings of an impressive and highly relevant series of research studies. These studies represent significant resources for the analysis of data investigating the humaneness of the interpersonal process in a classroom.

Aspy identified three technologies within which he categorized specific processes: interaction analysis procedures, quantitatively delineating verbal components of classroom interaction (ex: Flanders Interaction Analysis); types of cognitive functioning in a classroom (ex: Bloom's Taxonomy), which has generated current studies of types of cognitive activity which occurs between a teacher, a student, and the interaction between them, making possible the identification of the dynamic relationships between various kinds of cognitive ability; and "the assessment of levels of specific interpersonal conditions which determine whether an interaction is facilitating or retarding" (9:365-368), based on Rogers' postulation of three critical dimensions of an interpersonal relationship: (1) empathy, (2) congruence, and (3) unconditional positive regard (128:95-110). Carkhuff modified and extended these dimensions and operationalized them in scales for identification of levels of these variables in psychotherapeutic interviews. Aspy "found these scales to be significantly and positively related to student achievement" (9:365-368) and used them as a basis for identifying levels in classroom teaching (6).

Aspy credited Rogers' formulations relating to potential personality change and growth, ". . . constructive personality change could be fostered in one person by a second person who was (a) empathic, (b) congruent, and (c) valuing of the first person," in fact held that "these were the necessary and sufficient conditions for constructive personality change" (129:279-295) as the theoretical base from which he generated testable hypotheses; e.g., ". . . People who received high levels of Empathy, Congruence and Positive Regard (E,C,PR) would attain more growth than those who had been given low levels of them" (11:164). Although

Rogers' formulations were made in reference to personality change and growth in therapy, according to Rogers they were identified as "significant variables in school as well as in all other learning situations [emphasis mine]" (129:279-295).

Aspy and Roebuck's review of their findings covering the period from 1969 follows.

Results from a study in California indicate student teachers functioning with fear while entering the final phase of student teaching. According to Maslow, "they are operating at a safety level [survival level], while being asked to give to others" (100:80-106). Aspy saw the training responsibility that of "bringing the trainee to this point in time [student teaching] in a fairly comfortable emotional state so as to be able to 'learn' from the experience as much as possible" (5:304).

Bennie found a tendency for survival fears to constitute the prior concerns of his subject population of 171 first year teachers:

(a) meeting individual needs of students	50.2%
(b) problems of classroom control	28.1%
(c) motivation of pupil interest and response	26.3%
(d) evaluating pupil progress	25.1%
(e) lack of subject matter knowledge	17.5%
(f) equipment deficiencies	15.8%
(g) handling routine classroom management	12.2%
(h) presenting lessons effectively	11.7%

(i) supervisors of extra-curricular activities	8.7%
(j) planning and preparing lessons	8.2%
(k) adjusting to the teacher role	5.8%
(l) relationships with pupils, teachers (14:30-31).	2.3%

Further studies quoted (161, 164, 172) confirm the probability that teachers are functioning at a survival level:

> . . . in the sense that their problems are very immediate and involve coping rather than growing . . . unless the individual teacher is strongly growth-oriented, he is pressed to the survival mean and finds out that rocking the boat is a crime (5:305-306).

Aspy suggested the need for a combined tutorial-supportive type relationship during the teacher-training period between trainers and trainees, which suggestion may be seen as consistent with Maslow's concept of the "need hierarchy," the relationship serving as a potential support-system, thereby facilitating the development and effective functioning of the trainee within a caring environment. ". . . many teacher-trainees, even teachers, drop out with the feeling that no one else really cares about their success" (5:308).

Utilizing the Rogers and Truax scales (163) as a measure of outcomes in the classroom context, Aspy investigated the relationship between teachers' levels of facilitative interpersonal conditions (E,C,PR) and cognitive growth of third grade students. On correlating these results with students' gains and the results of pre- and post-testing over a period of one academic year, the results supported Rogers' contention; these three conditions (E,C,PR) significantly related to classroom learning. The data indicated:

> . . . a teacher who provides high levels of facilitative conditions tends to enhance students' cognitive growth, but the teacher who provides low levels of these conditions may retard students' learning. Thus, . . . they tend to learn *less* than they normally would when they receive low levels of facilitative interpersonal conditions (E,C,PR) from their classroom teachers (4:39-48).

Replication and extension of the above-cited study, exploring the relationship between students' cognitive growth and the teachers' levels of facilitative interpersonal conditions, produced support of the original study; on adding an examination of a possible relationship between teachers' facilitative levels (E,C,PR) and students' daily absence records, an inverse and significant relationship between these variables was found, "suggesting a possible connection between 'school phobia' and interpersonal skills of the teacher" (7:165).

Questioning, "Could teachers learn to improve their levels of interpersonal skills?" (11:165) Aspy used the Carkhuff experiential model for counselor training, but with an emphasis on the classroom context as the measuring instrument in which:

(a) the leader gives a didactic presentation of interpersonal facilitation scales for E,C,PR
(b) the trainees apply the scales to standard audio-tape recordings of interpersonal interaction
(c) trainees make responses to standard stimulus statements and score them according to the scales (11:165).

Results indicated that interpersonal conditions were significantly improved during classroom teaching.

In the process of having demonstrated partially bridging the gap between theory and practice, Aspy confirmed his assumption that "another area of phenomenological data (human experience) could be expressed or verified in somewhat more precise or scientific terms" (11:166). Questioning the effect of the level of interpersonal functioning on the growth and behavioral change of the teacher trainee and classroom teacher, Aspy, taking a lead from Rogers' concept of the fully-functioning person and the need for congruence on the part of the helper (129), used two randomly selected groups of English teachers and two trainers functioning at different levels of interpersonal skills (E,C,PR: 4.1 and 1.5) and the same instrument used in the previous study (Carkhuff's didactic-experiential fifteen-hour model). Ratings of audio-tape recordings of classroom teaching, pre- and post-training, reflected significant gains (at .05 level) on all facilitative interpersonal conditions of those trainees having worked with the high-level functioning trainer. No significant changes were reflected in the levels of those trainees who worked with the low-level functioning trainer (11).

Added evaluations on Flanders Interaction Analysis supported previous findings. A differentiation of changes by high-level trainees disclosed "(a) more response to students' ideas; (b) less lecture; (c) more student-initiated behavior" (11:166).

> These conditions are seen as consistent with the role of facilitative interpersonal conditions in behavior change; teachers can change when they experience an environment of facilitative interpersonal conditions and they then tend to translate their new behavior into classroom practice which enhances students' involvement in the learning process (11:166-167).

The above study was replicated using principals at different levels of interpersonal functioning. Teachers of each school were asked to tape-record one hour of their teaching, identify it only by number, and send it in for an evaluation.

> Teachers of the high-functioning principal sent in their tapes immediately, and each signed his name. Teachers in the second school did not complete one tape. . . . The first school (high-functioning principal) had lower absence, higher achievement, fewer discipline problems, more parent involvement, etc. (11:167).

Replication supported the results of the initial study with similar results confirming the assumption that "principal's level of interpersonal functioning accounts for a great deal of variability in a school's general level of effectiveness" (11:167).

Questioning the effect of higher-level facilitative interpersonal skills on enhancing higher order cognitive processes such as evaluation; in other words, does a higher incidence of E,C,PR tend to generate a freeing-up process, possibly tend to act as a stimulus for higher-order cognitive activity such as problem-solving; on using Bloom's Taxonomy and Rogers' scales for interpersonal functioning, findings reflected a "significant and positive correlation between students' use of higher cognitive processes and the teachers' level of interpersonal functioning. There was a particularly strong emphasis in regard to positive regard." Aspy inferred: "Apparently since thinking aloud is a kind of interpersonal risk, a person tends to do this more frequently when he is sure he is valued" (11:167).

A replication of the above study, as measured by Flanders Interaction Analysis, produced "a strong positive relationship between the teachers' level of interpersonal skill and the behaviors Flanders labels as 'indirect influence' (responding to feeling, praising, using students' ideas, and asking questions)." Thus, "there seems to be a convergence of data which appears to be mutually supportive pointing to a possible conclusion that highest forms of human behavior are interrelated" (11:167).

The results of the examination of tapes for self-disclosure (as conceived by Jourard (82)) correlated positively and significantly with teachers' levels of interpersonal functioning. (Jourard tested nursing students with a disclosure questionnaire (81) and followed up, a year later, after a period of clinical practice with a rating evaluation of ability to establish and maintain a communicative relationship with patients (interpersonal competence). Findings indicated that those students receiving highest ratings had been significantly higher disclosers on the test taken the year before.) ". . . those who were most accustomed to making their own subjective being accessible to others learned the most readily to elicit the subjective being of others" (82:182).

Inferred self-concept procedures developed by Combs and Soper have relevance here. Having obtained these from teachers, Combs and Soper found those measures correlated significantly and positively with their levels of interpersonal skills (44).

A review of ratings of audio-tape recordings of classroom teaching reflected no significant variability in rating related to geographical factors (x = 2.3), thus suggesting that the interpersonal skill level is probably comparable throughout the United States (11).

75

Audio-tape recordings of fifty black teachers produced a mean rating of 2.3 also, implying that race is not a significant factor in interpersonal functioning. Further studies with larger populations supported the initial results (11).

Questioning whether the effect of levels of facilitative conditions differed for black children as compared with results found with white children, one group of first graders was exposed to high level functioning conditions and one group to low level functioning conditions. Subjects received pre and post Stanford-Binet Intelligence Tests across one academic year.

> Results indicated a mean gain of nine (9) points (85 to 94) by those in high conditions and no change by the students in low conditions (84 to 84). The same general positive effect of the high conditions was reflected in the higher self-concept scores registered by the students receiving them. Again, the factor of race did not account for variability in the effectiveness of the conditions (11:168).

Aspy, summarizing:

> The process scales for the facilitative conditions, E,C,PR identified variables which related significantly and positively to students'
> (a) academic achievement
> (b) attendance
> (c) cognitive processes
> (d) intelligence measures
> There seems to be a general level of interpersonal functioning, this level not significantly related to sex, race, or geographical areas of the United States
> The most effective trainers of teachers were those who exhibited the facilitative conditions at their

> highest levels. Audio-tape recordings of classroom teaching were satisfactory methods of obtaining data about the teachers' levels of interpersonal functioning. They were logistically feasible, and their results identified significant variables in the classroom interactions (11:169).

In subsequent work, sponsored by the National Institutes of Mental Health, Aspy and Roebuck reported having both supported and sharpened the original findings:

> That is, the measures of the conditions (E,C,PR) continue to relate positively and significantly to positive student growth. Additionally, they relate negatively and significantly to student deterioration such as discipline problems and negative attitudes about school (11:170).

Summary

The findings of research listed indicated successful use of the intensive small group experience as an agent for change. Change was manifested in both individual modes of functioning and general attitudes and behavior of experimental subjects.

Belief systems and values, when examined in subjects after exposure to teacher training, reflected more authoritarianism, dogmatism, closed-mindedness, and increased Machiavellianism. The positive effect of the T-Group experiences on personal level of functioning, openness, and the integration of affective and cognitive growth was reported. Self-actualization factors such as heightened self-concept, creativity, growth orientation, integrated value systems, and general openness to new experiences represent some of the changes reflected in pre- and post-testing of experimental subjects exposed to group experiences. Self-actualizing teachers were seen to be more concerned.

Changes reported in attitudes and behavior tend to support the notion that teacher characteristics were amenable to change within specific environments and under specific, facilitating conditions. Changes were reported in overt controlling behavior (a connection between dogmatism and controlling behavior was suggested, and one between custodialism and closed-mindedness), expression of feelings, identification of process in contrast to task, heightened skills in problem-solving, and an apparent change in ability to function on an internally-determined system rather than on an externally-directed one. A positive relationship factor was reported in many instances, suggesting the possibility of a person-to-person environment. Teachers trained in groups demonstrated heightened ability in making more facilitative responses to students. A comparison of experienced teachers with those having no experience found the experienced teachers to be less flexible and the observation was made that the necessity for teachers to make "on the spot" decisions with no background in functioning with uncertainty tended to increase feelings of insecurity in the high-stress situation.

It was suggested that heightened self-awareness facilitated greater tolerance for dissonance and the notion that a positive classroom climate makes for student growth was reinforced. With a change in the self-others acceptance factor, racial prejudice feelings changed.

As was apparent, these problems were of long standing, tended to be traditionally and/or culturally imposed, and stereotypically reinforced. As results indicated, however, once effected, change of attitudes, in many instances, and behavior, in some even though not visibly, seemed to be perpetuated, given periodic reinforcement in some form of support system.

The comprehensive work of Aspy, questioning whether teachers could learn to improve their levels of interpersonal skills, questioning the relationship between various kinds of cognitive ability, and exploring the notion of assessing the levels of specific interpersonal conditions which determined whether an interaction was facilitating or retarding broke ground. Utilizing Rogers' postulation of three critical dimensions of an interpersonal relationship: empathy, congruence, and unconditional positive regard as the necessary and sufficient conditions for constructive personality change, with genuineness or congruence seen as directly causative of therapeutic client change and self-disclosure a basic pre-condition for development of genuineness, classroom learning can be said to have put on a graphic coat. Numerous studies spoke to the importance of change as essential to teacher-training as reflected in both teacher discomfort and student behavior, student achievement or lack of it. The ability of teachers to wear this coat, comfortably, is, and has been the concern of this study.

The somewhat generalized use of the intensive small group experience as a learning tool for the teacher was evident throughout, serving, as it seemed to this researcher, the joint function of facilitating experiential knowledge of the dynamics implicit in the group experience and simultaneously pointing up the differences from the classroom environment, as generally known.

The necessity that specific conditions prevail, variables as identified as essential to facilitating change within this concept constituted a continuous thread throughout the research listed and it was with the purposeful, subjective identification and development of these variables by the teacher in process that this research was concerned.

CHAPTER III

METHODS

The intent of this study is the measurement of individual and group process mobility under conditions and attitudes seen as specific to the facilitation of significant learning. It was postulated that if teachers were to be capable and/or comfortable functioning as facilitators of significant, meaningful learning, it was essential that they experience significant, meaningful learning under conditions believed to be favorable to experiencing such learning (132). It was reasoned further that within a basic encounter group format the oft-recurring basic encounter, a much more open, honest, and aware expression of thoughts and feelings than generally occurs in the average class could be seen as a potentially unique learning tool, "[basic encounter] . . . appears to be one of the most central, intense, and change-producing aspects of group experience" (134:33).

9-1

A series of extension classes in experiential learning (workshops for credit) were offered in the Fall of 1970 through two universities, and have been given by the author of this study each semester since that time. The data for this study evolved from five of those workshops.

Population Sample

Subjects for this study were teachers and counselors who had enrolled in extension classes of a university for purposes of maintaining a credential and/or obtaining salary increments. Participation in these classes was dependent upon would-be members pre-registering with the instructor since group size was limited to fifteen members. Five experimental groups were utilized.

One group, Class A, Title: Group Dynamics, was tape-recorded, the members of this group having agreed, in advance, to the taping of the entire experience. There were seven participants in this group, six women and one man, all of whom were teachers, currently employed. Rogers' Process Scale (see Appendix B) was the instrument used to measure change in this group.

Four additional groups were identified and studied, these groups being the result of the natural progression of enrollments (the next four groups).

		Title
Class 1:	13 members 9 women 4 men All elementary and secondary public school teachers	Group Therapy
Class 2:	13 members 9 women 4 men One school counselor Twelve elementary and secondary public school teachers	Process Learning
Class 3:	17 members 4 men 13 women One area supervisor Four school counselors Twelve elementary and secondary public school teachers	Individual Therapy
Class 4:	15 members 2 men 13 women Five school counselors Ten elementary and secondary public school teachers	Group Therapy

A version of the Facilitative Interpersonal Functioning Scale (F.I.F), condensed by Carkhuff and Martin (39), was the instrument used to measure change in these four groups.

The author of this study functioned as the facilitator of all groups studied.

Each group met for approximately forty-five hours, two successive Saturdays and Sundays, the established hours being 9:00 A.M. to 9:00 P.M., thereby fulfilling the requirements for a three-semester-unit class with about a one-hour break for lunch. This structure proved to be advantageous in that the week intervening served as an experiential practicum, an opportunity for awarenesses and learnings of the first week-end to be identified or possibly tested in the real world of the participants' professional work.

Procedure

POISE

Course Construction: (see Appendix A)

Orientation: Experiences in Being. Marshall, B. (ed.) Monterey, California: Brooks/Cole. 1971.

1. Environmental requirements
2. Attitudinal set of teacher
3. Statement of Philosophy

   Ex.: Ability and Willingness of the teacher to be both a participant-learner and a resource person.

   An environment in which the participant's experience leads him to think, feel, inquire, dissent, discover, infer, express himself, initiate rather than react, seek effective communication.

   People trusting one another to pursue their own learning with purposeful intent.

   Opportunity to be self-evaluative.

   Ability and desire of the participant to take responsibility for his own learning.
4. Interpersonal relationship as established by the teacher.
5. Resource materials.

Having concluded the registration procedure, the facilitator indicates attendance requirements, orientation source materials, and makes a few welcoming personal statements acknowledging his feeling of anticipation of what the time together will bring, the not knowing, the possibility of moving from a feeling of being strangers to one of closeness, of possible trust, to arrive at some sense of personal knowledge of each other; concluding with the suggestion that it might be helpful if we were to begin by indicating the name each of us would like to be called by here and stating some learning we may have experienced as being meaningful to us.

Experiencing a beginning encounter group situation, unstructured in the usual sense of the term as it is, presents an environment foreign to educators' expectations who, in these cases, were attending a first meeting of a "class." From its inception, a sense of uncertainty, of not knowing what to do, how to behave, occurs.

With a lack of recognizable direction on the part of the facilitator, the unusual necessity that participants initiate for themselves in a "class" is resisted. There is a general sense of "somebody help!"--a feeling of "butterflies in the gut!" A sort of emotional "milling around," to use Rogers' term, occurs. With dawning awareness that the existence of a plan or order, as they know it, is dependent upon their creating it, half-hearted attempts at initiating discussions occur. Safe subjects: classroom problems, students, principals, credential programs, usually of a complaint variety; discipline, gripes, rumors, the usual teachers' room small talk, something safe--out there--few listen. Successive monologues. The goal? Feeble attempts at staying in control. Filling the voids; silences are awkward, to be avoided. One or two "brave" (sometimes hostile) ones have said, "You're the professor. You're the one who knows. That's what we came here for. Do what you're supposed to do. Tell us!" One or two, over the years, have chosen to leave, rather than take the risk.

Question! What are we supposed to be doing here? What does this have to do with Group Dynamics? (Course title.) What relevance does this have for me? And so it begins.

Gradually the tension decreases. The "butterflies" are still there and that's okay. They don't have to be erased. They can help. Some positive anxiety can serve as useful energy. One ventures, "Someone said that . . . ." Another tries another track, ". . . they used to think . . . ." and then progresses to an acknowledgment of concern over eventual hurt from one who would rather sit back, not risk. Get it from a book, a lecture. And that's accepted. It's his. Gradually it spreads.

"What is this--a game?" "Why?" "Wait--I don't think there is a why or that that's the question. Maybe it's what! What are we doing here? What am _I_ doing?"

A sense of something--one's self in this place--begins to dawn. Just a glimmer. Some warmth begins to flow--just to flow--between and among with others--for no payment expected--just for wanting to say or to be. And sometimes there is a return--some feed-back--a smile or a touch or a frown. It is not always pretty--and it's real--and it's nice. A dawning of a feeling of contact with others that is owned within one's self--experienced, identified. And that's how it is now--for future consideration.

What is it? What is happening?

The drama, enacted and reported above, when translated in process pattern language by Rogers, becomes, in progression:

> An initial confusion . . . a sort of milling around;
> A resistance to personal expression or exploration;
> A focus on outside events;
> A description of past feelings;
> Exploration of personally meaningful material;
> Expression of immediate interpersonal feelings within the group;

> The development of a healing capacity in the group;
> Self-acceptance and the beginning of change;
> The cracking of facades;
> The individual receives feedback; confrontation;
> The helping relationship outside the group session (as well as within it) (134:14-27).

Charles Hampden-Turner, discussing an existential "learning theory" in which his aim was to integrate the perspectives of several T-Group theorists within a single model of human learning and personality development, stated:

> [theory] . . . takes the form of a self-perpetuating cycle of accumulating human experience . . . integrated feedback from one successful investment will become part of the experienced competence which is invested anew. In this way, a series of successful investments (and the fearless comprehension of some unsuccessful investments) will cause *every segment of the cycle to enhance itself*. The language of this cycle is *pro*-active rather than reactive. It assures the basic phenomena of "growth" and investing (or existing) to gain competent relations with the environment. . . . "Reality" is not seen as an objective universe, pre-ordained. Rather, Investing Man creates part of this reality. . . . He is bound by the human condition of the investing cycle, yet is free "within the law" of his development. . . . If . . . the cycle develops, so that one successful cycle helps to generate the experience and motivation for a further successful cycle, then we may think of the developmental process as an "upward spiral" (72:38-54).

Instrumentation

Rogers' Process Scale (Appendix B) was the instrument used to measure change in Class A, this group having been tape-recorded.

"In an attempt to discover an underlying order and lawfulness in the events occurring in the client-therapist matrix," Rogers, having listened to taped recordings of psychotherapeutic interviews, was able to identify seven stages within a continuum of behavior which constituted the psychotherapeutic process and developed the Process Scale for their measurement.

> The instrument represents a continuum of psychological activity which commences at one end with a rigid, static, undifferentiated, and impersonal type of psychological functioning and which evolves through distinctive stages to a level of functioning characterized by changingness, fluidity, and rich and immediate experiencing of personal feelings which are felt as deeply owned and accepted (135:2).

The Process Scale is a seven point scale designed to evaluate the process level of verbal expressions. Seven strands run through the various stages of the scale; however, a single global rating is given to a segment of verbal expression even though a rater would take into consideration all seven strands before rating. Following is a brief sketch of the areas covered in the seven strands, all of which represent categories which are used as aids toward determining continuum placement:

1. _Feelings_ _and_ _Personal_ _Meanings_ (FPM)--
the significance a person attributes to

one's feelings and personal meanings of an experience having emotional overtones.

2. Manner of Experiencing (EXP)--the degree to which a person makes contact with his subjective experience--identifying the "felt meaning."
3. The Degree of Incongruence (INC)--the extent to which the actual experiencing is consciously identified--either to self or in ability to communicate to others. The degree to which the words and the music (inner) do or do not match.
4. The Communication of Self (SEL)--the extent and/or manner of openness of self-presentation in an accepting environment.
5. The Manner in Which Experience is Construed (PC)--or the interpretation of personal happenings.
6. The Relationship to Problems (PRB)--a sense of the continuum experienced by the person in attitudinal perception of problems.
7. Manner of Relating (REL)--the individual, as the relating human to others (135).

Each stage of the scale contains a description of the seven strands for that stage. A general description of the continuum for each strand as it develops from stage one to stage seven served as guidelines for the judges (see Appendix B).

It was assumed that this instrument is, for the purposes of this study, a sufficiently reliable and valid measure of process movement within a modified encounter group (40, 41, 48, 86, 104, 130, 165, 166).

The Process Scale was seen as serving the function of identifying and measuring process mobility within a modified basic encounter group, thus partially replicating the Meador study (104)--testing process movement of members within a basic encounter group; in this case, testing process movement of members within a basic encounter group under somewhat differing circumstances from those of the Meador study in that participants registered for a class for credit to either fulfill a credential requirement and/or obtain salary increment rather than volunteering to participate in a basic encounter group. The constructive use of a modified encounter group as an in-service training instrument to effect change in attitude and behavior of teachers was hypothesized.

Segments for ratings on the Process Scale were obtained from exact tape recordings made of all meetings while the group was in session. Two segments of from one to two minutes duration, one from the early hours of the day and one from the later hours of each day, two segments of rateable length (104:36) for each day for each subject, eight segments for each subject, fifty-six segments in all, were selected. Having selected eight segments for each subject, where possible, segments for each subject were pulled out and reassembled in random order, with a brief space allowed between segments.

A typed script of each tape of each subject was also made to serve as a reference point for judges, both as to overall movement and as a means of clarifying statements--there being difficulty in accurately hearing several statements. Difficulty in hearing parts of conversations created problems in segment selection, some conversations lacking key phrases (indistinguishable) as a result of turning away from the mike, dropped voice volume, etc. As a result, it was necessary to choose double segments (where possible) of a day from the same section, in some instances (e.g., the early hours vs. later hours).

Ratings were noted on a form (see Appendix B) having a line for the subject (name) and eight lines for the ratings to be noted: two ratings for each of the four days of the workshop.

Judges: four judges, one man and three women, two of whom were currently functioning as secondary school teachers and two as elementary school teachers, rated the available segments in this study, having volunteered to function in this capacity. Each judge had participated in a minimum of three previous workshops with the author of this study, which, it was assumed, provided some experiential knowledge of process movement within a modified encounter group, thereby constituting a part of the training. Copies of a description of the strands and stages of the Scale were given to each judge prior to the first meeting of the judges and this author.

The four judges of Class A ratings participated in three training-session meetings, each of which was three to four hours in length. The author of this research functioned as a facilitator of the training sessions with a primary interest that of generating sufficient communication to enable eventual consensus in what constituted identifiable modes of behavior in each of the seven different stages.

The first meeting served the primary function of cognitive clarification of interpretation of strands and stages which evolved experientially. The second and third meetings combined practice rating sessions using excerpts from groups other than those being used in this study and dialogues dealing with the rating variations. The rating session consisted of a run-through of each subject's material and a repeat with a break after each segment for rating purposes. Judges had been cautioned against sharing rating perceptions; independent ratings were requested and obtained.

The Facilitative Interpersonal Functioning Scale (F.I.F.) (a version of the Carkhuff and Martin scale (39) condensed) was used in classes one through four, pre-test and post-test, as an index of change as measured by peers and by self, on the following variables: Empathic Understanding, Respect, Genuineness, Self-Disclosure, and Concreteness, on a scale of one to five. The pre-test was given immediately following arrival, registration, and a period during which group participants were asked to state the name by which they wished to be called and any learning or other information of their own which they wished to share with the group. The post-test was administered just prior to the group ending. In administering the post-test subjects were urged to disregard and/or consciously avoid considering pre-test ratings, if recalled.

A measure of change in these variables was seen as pertinent to the study as reflected in teacher effectiveness studies in the review of the literature (4, 5, 8, 10, 139, 140). In addition to measuring change in these qualities, this instrument served as a learning aid for participants. In preceding groups of educators, as in this one, a degree of confusion and ambiguity had been apparent as to the meaning and relevance of these variables for group members. This confusion and ambiguity appeared, as before, preceding and during the pre-test. Semantic clarification seemed to have occurred by the time the post-test was administered.

The Carkhuff scale has been used extensively as a measure of change in classrooms and was seen as a sufficiently reliable and valid instrument of measure for the purposes of this study.

The interpretative suggestions of the five variables used for the study, as defined in the Carkhuff and Martin scale, may be found in Appendix B.

The third instrument used was a questionnaire developed by Rogers (134:127-128) and adapted by this author to the needs of this study. The questionnaire was sent to all participants enrolled in the workshops during the period September 1970 through January 1975. Three hundred forty-one questionnaires were sent out. One hundred forty replies were received. Twelve forms were returned (no address).

CHAPTER IV

FINDINGS

Rogers Process Scale

The Statistical Package for Social Sciences (SPSS) program was used to assess process growth of the seven target individuals in Class A. Four judges rated approximately fifty-six segments of taped dialogical expressions as identified within the structure of the Rogers Process Scale (135) (see Appendix B).

Computation of mean process ratings of target individuals produced an overall mean process rating of 3.26. Of the seven subjects, only three exceeded the overall mean process rating: Elaine, 3.36; Helen, 3.68; and Sarah, 4.30. As indicated in Table 1, Ralph was accorded the lowest overall mean rating--2.21. These figures may be seen as only representing the variation of levels from which target individuals were functioning; in other words, approximating an overview of the area within the continuum of the Process Scale inhabited by the subjects.

TABLE 1

MEAN PROCESS RATING OF TARGET INDIVIDUALS

Subject	Mean
Ralph	2.21
Sarah	4.30
Helen	3.68
Connie	2.97
Elaine	3.36
Mary	3.22
Justine	2.59
	3.26

Some consistency was evidenced in a consideration of the judges' mean ratings of all sequential sessions of target individuals. Judges two and four rated both Sarah and Helen among four of the top five ratings. The highest mean rating was earned by Sarah (4.74) from judge two. Ralph received the lowest rating (1.72), while Justine was accorded the next two lowest ratings, 2.03 from judge four and 2.10 from judge one (see Table 2).

A comparison of the four judges' mean ratings reflected a process range of .77 for Ralph, .76 for Sarah, 1.64 for Helen, .97 for Connie, 1.17 for Elaine, 1.28 for Mary, and 1.47 for Justine. This finding was seen to be consistent with the subjective judgment nature dictated by the Process Scale, as other studies had found (104, 160).

A close look at the initial mean ratings of the target individuals, first session, reflected a process range between 1.10 and 2.75 on a scale of one to seven (see Table 3).

In the language of the Process Scale, subjects were seen by the judges as demonstrating a paucity of expression or acknowledgment of personal feelings as related to the self; subjective experiencing was, to all intents and purposes, non-existent; discussion existed only within an entirely impersonal frame of

TABLE 2

JUDGES MEAN RATINGS OF ALL SEQUENTIAL SESSIONS OF TARGET INDIVIDUALS

Judge	Ralph	Sarah	Helen	Connie	Elaine	Mary	Justine
1	2.19	3.98	2.66	2.33	2.95	2.67	2.10
2	2.49	4.74	4.20	3.26	3.96	3.60	2.75
3	1.72	4.23	3.51	2.90	3.83	3.75	3.50
4	2.33	4.26	4.30	3.30	2.79	2.47	2.03

TABLE 3

INITIAL RATINGS AND PROCESS RANGE

Subject	Mean Rating First Session	Mean Rating Eighth Session	Process Range Eight Sessions
Ralph	1.15	2.10	.95
Sarah	1.90	4.73	2.83
Helen	1.60	3.25	1.65
Connie	1.10	3.40	2.30
Elaine	2.55	3.08	.53
Mary	2.20	4.50	2.30
Justine	2.75	1.63	-1.12

reference. No expression of the "now," either in experience or feeling areas, was apparent; there was no acknowledgment or awareness of self. Non-involvement was preserved and efforts to perpetuate this state were obvious. The locus of control was pinpointed as outside and carefully maintained there toward distancing from self. Intellectualization was the protective tool maintaining distance from happenings, as if observing and reporting a non-participant event with no perceived responsibility for same.

As graphed in Figure 1, mean ratings of target individuals, eighth session, reflected a process range between 1.63 and 4.73 on a scale of one to seven. Ratings ranged from 1.63 to 4.73, with Mary having moved from 2.20 to 4.50, a gain of 2.3 in the process range, and Sarah, who moved from 1.90 to 4.73, a gain of 2.83. As indicated, only Justine failed to "grow," having gone from an initial mean rating of 2.75 to 1.63, a loss of 1.12 on the scale (see Table 3). Justine's initial rating of 2.75 was based on 50 per cent of the ratings obtained for the other six subjects and probably approximated a subjective adjustment.

There appeared to be no apparent ranking order in the initial mean ratings (first session) which could be identified as predictive of potential mobility on the scale. Of the seven subjects, six demonstrated

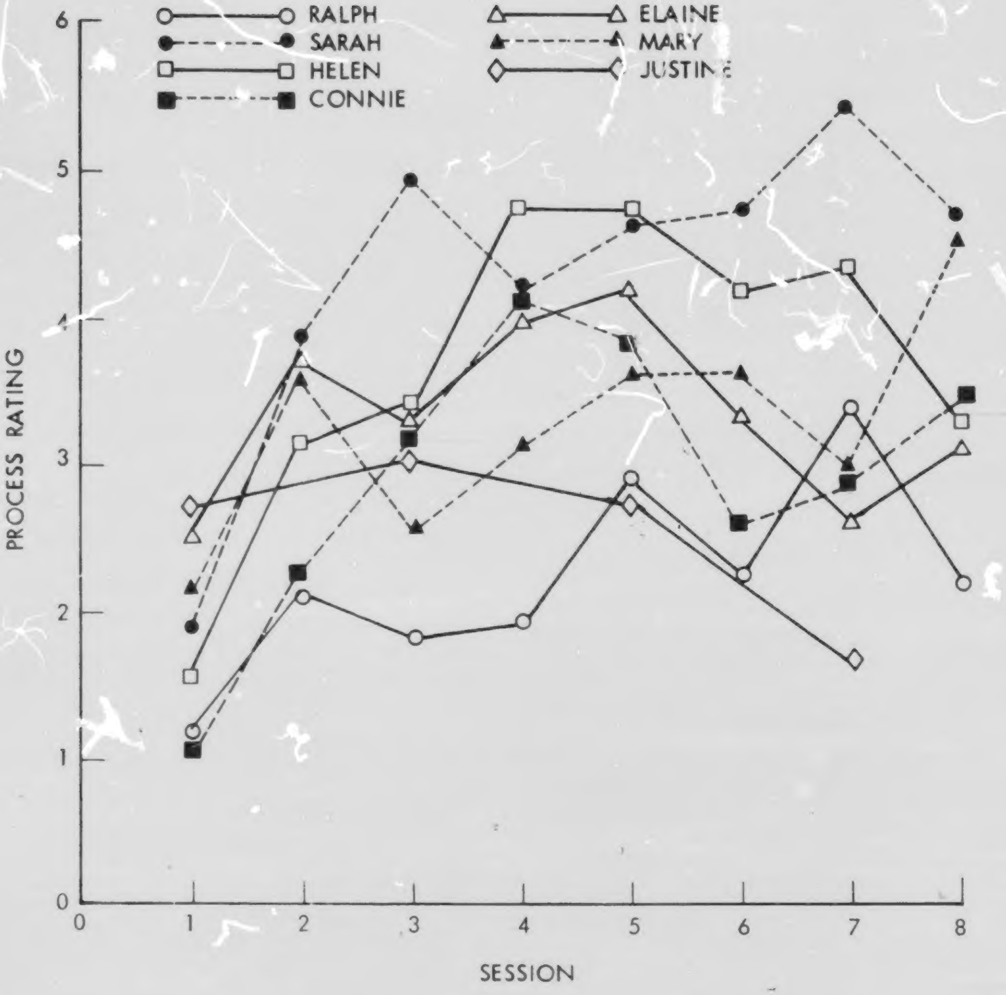

FIG 1 — JUDGES MEAN PROCESS RATINGS OF TARGET INDIVIDUALS BY SEQUENTIAL SESSION

positive process movement, their initial ratings being clustered between 1.10 and 2.55, and their eighth session ratings between 2.10 and 4.73, offering graphic evidence of the behavior of the subjects as unique individuals in the interaction (see Figure 1).

Thus Connie, who had the lowest initial rating (1.10), was one of two subjects who attained the second highest gain (2.30), whereas Elaine, beginning with a 2.55 rating, made the least gain (.53), having a 3.08 eighth-session rating.

As to consistency in high and low rating periods, only a suggestion emerged: all peaks occurred during the third to the eighth sessions: one at the third, two at the fourth, one at the fifth, two at the seventh, and one at the eighth.

Six lows occurred during the top half of the first session, one, only, occurring at the seventh session.

Subjects were seen by the judges as moving toward an allowed personal awareness of feelings, a stance encompassing personal responsibility, a questioning of a value system and generally-held constructs as personally owned, a dawning of the notion of inner-directedness in contrast to generally-held other-directed referents, a sense of the validity of felt-meanings--a general notion of the acceptability of personal autonomy within a caring frame of reference (Figure 1 and Table 4).

TABLE 4

MEAN PROCESS RATINGS BY SESSION AND JUDGE SEQUENTIAL SESSIONS

	Session							
Judge	One	Two	Three	Four	Five	Six	Seven	Eight
1	1.71	3.06	2.73	3.22	3.49	2.97	2.52	2.38
2	2.25	3.55	3.22	4.28	4.24	4.04	3.57	3.92
3	2.07	3.58	3.31	4.10	3.81	4.36	3.67	3.42
4	1.54	3.47	3.51	3.63	3.67	3.05	3.52	4.15

As reflected in mean process ratings by session (Figure 2), ratings peaked during the fourth and fifth sessions (3.80), the second half of the first Sunday, and the first half of the second Saturday. The highest mean process rating by session and judge occurred in session number six (4.36) under judge number 3 (Table 4). It is of interest, however, to note that the drop-off from the fifth session was not far removed from the peak, the sixth session identified at 3.55, the seventh session at 3.33, and the eighth session at 3.43, in close proximity to the peak, within stage three-four on the scale.

This leveling-off process may be attributed to a reaction to what was experienced as risk-taking, a need for personal re-grouping, a somewhat lessening of pace, a re-appearance of the defensive rationale which was so consistently reflected in the review of the literature. In view of the closedness and tendency toward distancing stereotypically seen as characteristic of many teachers, the leveling-off or settling down aspect of the experience seemed to be important to anticipate and to be found acceptable.

A consideration of the results obtained and factors seen as relevant to the data suggested support of the first hypothesis: group participants will demonstrate positive process mobility as measured on the

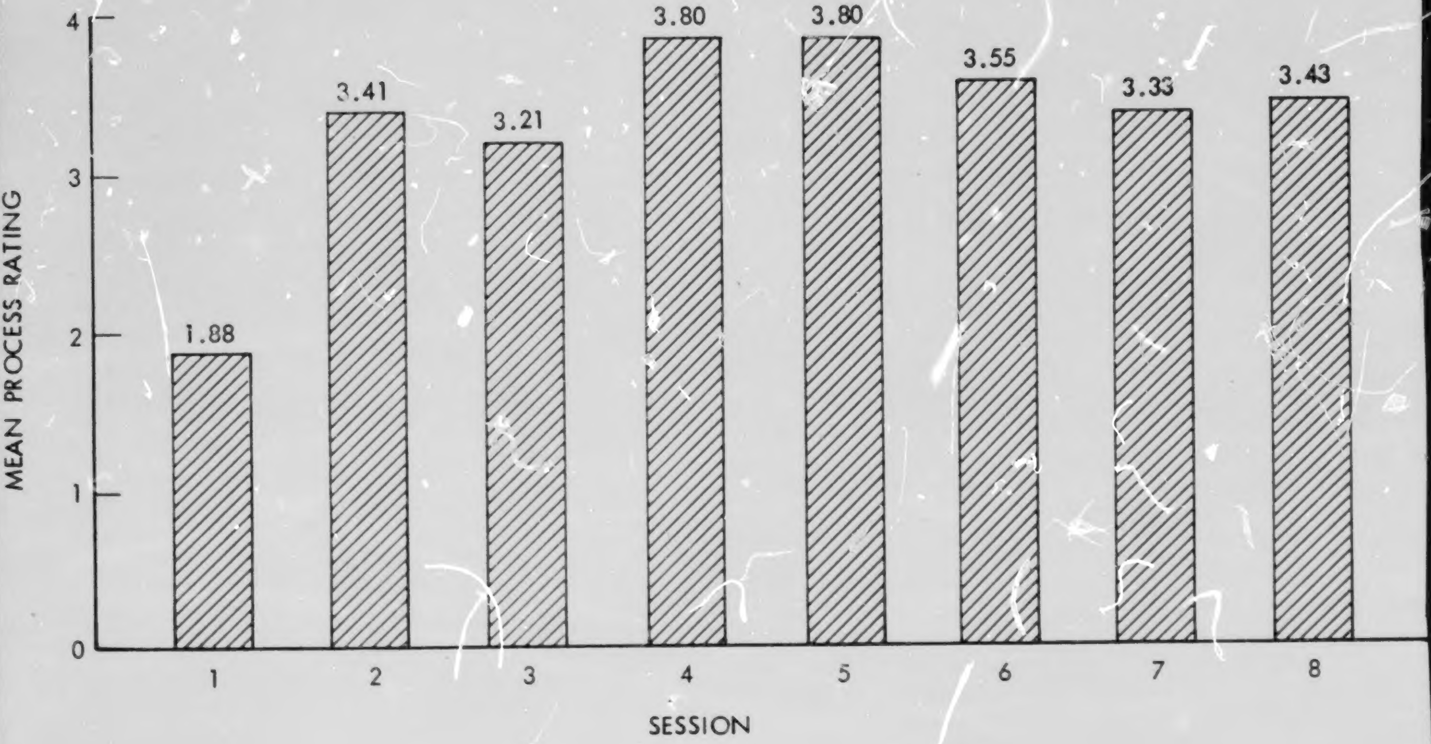

FIG. 2 — MEAN PROCESS RATING BY SESSION

Rogers Process Scale.

The following are excerpts of segments representing varying levels on the Process Scale as rated by the judges:

> . . . Well I have had a sore throat in the classroom and I will come in and say I really can't talk too loudly but this is what I want you to do, and they have been some of my best days. Especially with younger people. I don't know about high school children. We are so programmed and so restricted from the time we are born until the time almost we die, we perform in this way and manner, about how to speak and about this is what Mrs. Jones is going to say until we haven't had the freedom to grow and to learn how to listen. . . . I am still a member of an ethnic group and this is the way I was reared. And this is the way I know many of the black people were reared . . . . (Helen (3.4), third session).

> Client: . . . then these two black children come in and I am afraid to get close to them.
> Therapist: You feel drawn to them but hold back?
> Client: . . . I can see . . . Caucasian girls are prejudiced toward the white children . . . these two black children . . . teaching two black children in a class of thirty-six. And I feel like I feel a warmness when they come. . . . I think that I feel closer to them than I do with Caucasian. . . . I have always had warm feelings toward my students, but this is warmer than the ones I had before (Helen (4.6), fifth session).

> . . . I was telling them last summer I went to Alaska aboard a commercial fishing boat. . . . he asked what I did do during the summer and I said I have the two months free and he said why not give a hand on the boat. So as soon as school was out I went there. It is a world you may say is entirely unrelated to the outside. No telephone, TV, etc. And the same things go on there as everywhere else. People have their petty jealousies, here are two women not speaking to each other. Life goes on as usual. They make a lot of money,

and they don't do anything particular with the money. They just fool it away. One thing that interested me most was that I understand from --------- that everybody was asking about me . . . and several were going to visit me. The life on the boat is something. There are four or five people living together day after day, month after month. It does something to you when you live that way long. You are experiencing danger, you are doing the same things every day. There is a relationship that develops between the people that is very interesting. Once we pulled up the net and there was a halibut in it larger than I am. It was interesting to me to watch the various interactions between the various people on board the ship.

Therapist: What was going on with you? You were watching their . . .?
Client: I was there for a purpose, to help him . . . (Ralph (2.0), second session).

. . . a few months ago I had had it. That man had done everything to me--he is alone now. My mother finally divorced him. So I took him down to an unwanted man center and I said there is the building . . . they will place you. I had just had it plus I had some moral support, the guy I was seeing was with me. I don't think I could have done it without him . . . we had put him in the best hospitals (Connie (2.8), seventh session).

. . . I love individualized instruction. I think it is very important. You take the people where they are, find out where they want to go and we work only on that. Our programs take a lot of working out. Then the student works through them and if they have problems they come and talk to you. But you are not with them every minute. They are all doing different things (Sarah (1.9), first session).

. . . I was going through this divorce thing and I would come in every day and tell everyone I met. And it was like relieving tension. And somehow, by saying it out loud when they spoke it back to me, I started sorting it out. It was like this. And then after two or three times I would start saying all right, this is the way it is. But without doing that I think I would have gone insane (Sarah (3.8), second session).

. . . I always tried it and met so much failure that I don't want to try it anymore. I would rather do something else where I don't fail. After you fail so many times . . . I went through all the PE classes in high school cause I went to a six year high school and I met so much failure that I don't want to do it again. It just doesn't work for me. I swim, but I don't swim correctly. I get to the other side eventually. But I might still be in your class cause I had to take it (Connie (3.8), fifth session).

. . . I vaguely remember my childhood . . . something about chickens and I hated to get the eggs because I was afraid of the hen. I would take a stick and would hold their heads and reach under and get them. I had a twin sister and of course she had nice curly hair, and mine was always straight, and we went out in the wind and looked at our shadows, and my hair would blow out (Mary (2.6), third session).

. . . my mother died when I was seven . . . in the spring and she was home and the doctor had said that we should keep the room at a certain temperature. I remember going in and checking the temperature. And the doctor came about two hours later and she was dead. So actually, when I think about it, I kind of cut all that stuff out. And then my father died about two years later. And so then we were kind of on our own. Went to live with a guardian and she passed away. I can remember we had pleasant times (Mary (3.0), fourth session).

. . . I felt that moving any place is just awful. I don't want to pack.
Therapist: Packing is like . . . moving . . . or losing. . . .
Client: There was one apartment we wanted to live in . . . but I didn't want to move (Mary (3.6), sixth session).

Facilitative Interpersonal Functioning Scale

The SPSS was used to assess the data from the F.I.F. scale (39), the instrument used to measure change of attitude and behavior in classes one to four, peer and self-ratings, pre-test and post-test, on a scale of one to five on the following variables: Empathic Understanding, Respect, Genuineness, Self-Disclosure, and Concreteness.

Statistical analysis of the data reflected highly significant differences at the .0005 level of confidence for a one-tailed test of peer ratings between the pre and post sessions on four variables: Empathy, Genuineness, Self-Disclosure, and Concreteness. Significant differences were found at the .001 level of confidence on the variable, Respect (see Table 5).

A high degree of consistency overall was apparent in the peer ratings in terms of the first and final sessions in each of the four groups. Class one received the lowest ratings on all five variables in both the first and the final session (see Table 6).

Selected Ss, one from each group approximating the fiftieth percentile, were analyzed under the five variables and the first and last session (see Table 7). There were some fourteen observations by other group members rating each S under each variable.

It is interesting to note that although Ss number seven and number nine had apparently made positive favorable impressions on first presenting themselves in the initial session, they both scored lower on all five variables in the final ratings by their peers than they

TABLE 5

PEER RATINGS BY VARIABLE AND SESSION

	Empathy		Respect		Genuineness		Self-Disclosure		Concreteness	
	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post
Mean	3.06	3.25	3.14	3.25	3.14	3.30	3.02	3.23	3.05	3.20
S.D.	.94	1.06	.89	1.02	.92	1.10	.96	1.10	.92	1.06
t-value	4.72		3.03		4.84		4.80		3.60	
df	770		775		773		768		764	
one-tailed probability	.0005		.001		.0005		.0005		.0005	
correlation	.44		.41		.43		.31		.38	

TABLE 6

PEER RATINGS BY SESSION AND CLASS

Class	Empathy				Respect				Genuineness				Self-Disclosure				Concreteness			
	First		Final		First		Final		First		Final		First		Final		First		Final	
	Mean	S.D.	Mean	S.D.	Mean	S.D.	Mean	S.D.	Mean	S.D.	Mean	S.D.	Mean	S.D.	Mean	S.D.	Mean	S.D.	Mean	S.D.
1	2.49	.86	2.40	1.10	2.56	.76	2.29	1.07	2.40	.87	2.04	1.02	2.56	.93	2.36	1.01	2.74	.89	2.39	1.08
2	3.35	.83	[illegible]	[illegible]	3.38	.71	3.79	.79	3.54	.64	3.95	.77	3.21	.77	3.84	.76	3.19	.79	3.82	.79
3	3.31	.89	3.26	.85	3.38	.83	3.34	.81	3.38	.85	3.49	.82	3.25	.95	3.31	.96	3.27	.91	3.18	.87
4	2.95	.91	3.40	1.12	3.03	.98	3.42	.99	3.05	.85	3.54	1.01	2.90	.94	3.29	1.16	2.88	.91	3.34	1.10
	3.08	.94	3.25	1.06	3.14	.89	3.25	1.02	3.15	.91	3.33	1.09	3.03	.95	3.23	1.09	3.06	.91	3.20	1.06

TABLE 7

PEER RATINGS OF SELECTED SUBJECTS BY VARIABLE AND CLASS

Subject	Empathy		Respect		Genuineness		Self-Disclosure		Concreteness	
	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post
7	2.54	2.08	2.54	1.83	2.85	1.75	3.31	1.83	3.08	2.00
6	3.00	3.82	3.42	4.00	3.33	4.00	2.45	3.73	2.58	3.73
8	2.38	2.93	2.38	3.14	3.15	3.21	2.77	3.23	2.62	3.14
9	3.59	3.06	3.65	3.29	3.47	3.18	3.35	2.82	3.35	2.71

had in their initial ratings.

In contrast, Ss number six and number eight obtained substantial rating gains under all five variables in the final encounter.

Three factors may have relevance here. As mentioned elsewhere in this study, the question of probable semantic ambiguity as to the meaning to teachers of the variables being measured appeared to exist. This factor could, however, be thought to be common to all four groups. A second factor might be found in the circumstances within which Class 1 was functioning and the effect of these conditions on the group dynamics. Thirteen elementary and secondary teachers peopled the group. One person, having become somewhat hostile during the first half session, introduced an element of tension into the environment. This probably contributed to some disorientation of the participants who, as in their classrooms, were generally patterned to react and respond to tension with defensive behavior. The experience proved to be a significant learning one for most people concerned. An additional session probably was essential for an evidence of growth to surface statistically.

A third factor might reside within the population of the group itself. Class 1 was composed of elementary and secondary teachers, two of whom had been in one previous workshop. There were no counselors in this group. Classes 2, 3, and 4 had counselors in the group and, in addition, other members who had participated in one or more previous workshops and were generally more conversant with the variables and the group experience.

Self-ratings were obtained on a five point scale, five representing the maximum score. Results of t-tests produced no statistically significant differences between the first and final sessions on the five variables--Empathy, Respect, Genuineness, Self-Disclosure, and Concreteness--reflecting a consistency in self-measurement.

It is interesting to note, however, that mean final scores were higher than the average initial session scores on only two variables, Empathy and Self-Disclosure, but with a highly significant difference found (at the .001 level of confidence) between the first and final sessions on Self-Disclosure (see Table 8).

Self-ratings on Empathy showed that mean scores on the final session were higher than those of the first session in Classes 2 and 4. Class 2 moved from a mean of 3.54 (S.D. .55) to a mean of 4.00 (S.D. .60). Class 4 moved from a mean of 3.21 (S.D. .89) to a mean of 3.60 (S.D. .74). Only the first class showed a slight decrement between the two sessions, having an

TABLE 8

SELF-RATINGS BY VARIABLE AND SESSION

	Empathy		Respect		Genuineness		Self-Disclosure		Concreteness	
	Mean	S.D.	Mean	S.D.	Mean	S.D.	Mean	S.D.	Mean	S.D.
First	3.14	.92	3.42	.93	3.34	.96	3.12	.89	3.14	.90
Final	3.30	.96	3.30	1.02	3.29	1.14	3.30	.94	3.14	1.00
df	56		56		55		56		55	
t-value	-1.59		1.02		.45		-1.35		.00	
one-tailed probability										
correlation	.68		.57		.66		.42		.45	
two-tailed probability	.000		.000		.000		.001		.000	

initial mean of 2.29 (S.D. .73) and a final mean of 2.08 (S.D. .76; three of the four class mean ratings exceeded the overall mean ratings for the four groups on both the pre and post ratings (see Table 9).

On Respect, Class 3 was the only class which rated itself higher on the final session than it had on the first session with respective means of 3.72 (S. D. .83) and 3.83 (S.D. .71). Scores between the two sessions stabilized in Classes 2 and 4 while Class 1 experienced a sharp decline in the final session, 2.50 (S.D. .52) to 1.84 (S.D. .37). Three of the four class mean ratings exceeded the overall mean ratings for the four groups on both the pre and post ratings (see Table 10).

On Genuineness, both Classes 2 and 4 showed progression with higher final scores than those of the initial ratings (see Table 11). Class 2 rated themselves the highest, 4.00 (S.D. .60) and 4.00 (S.D. .60) on both Genuineness and Empathy, both in the final session. Three of the four class mean ratings exceeded the overall mean ratings for the four groups on both the initial and final ratings.

On Self-Disclosure, three of the four groups reported improvement by the final session (see Table 12). The highest S.D. (1.07) among the five variables was recorded by Class 1 in the initial session.

TABLE 9

SELF-RATINGS ON EMPATHY BY SESSION AND CLASS

	First				Final			
Class	N	Mean	S.D.	MS	N	Mean	S.D.	MS
1	14	2.29	.73	.53	13	2.08	.76	.58
2	13	3.54	.66	.44	12	4.00	.60	.36
3	18	3.50	.79	.62	18	3.50	.62	.38
4	14	3.21	.89	.80	15	3.60	.74	.54
	59	3.15	.91	.82	58	3.31	.96	.92

TABLE 10

SELF-RATINGS ON RESPECT BY SESSION AND CLASS

	First				Final			
Class	N	Mean	S.D.	Variance	N	Mean	S.D.	Variance
1	14	2.50	.52	.27	13	1.84	.37	.14
2	13	3.77	.60	.36	12	3.75	.45	.20
3	18	3.72	.83	.68	18	3.83	.71	.50
4	14	3.64	1.01	1.02	15	3.60	.83	.69
	59	3.42	.91	.83	58	3.31	1.01	1.02

TABLE 11

SELF-RATINGS ON GENUINENESS BY CLASS AND SESSION

	First				Final			
Class	N	Mean	S.D.	Variance	N	Mean	S.D.	Variance
1	14	2.21	.58	.34	13	1.69	.63	.40
2	12	3.75	.62	.39	12	4.00	.60	.36
3	18	3.78	.81	.65	18	3.61	.78	.60
4	14	3.43	.85	.73	15	3.73	.80	.64
	58	3.31	.96	.92	58	3.29	1.12	1.26

TABLE 12

SELF-RATINGS ON SELF-DISCLOSURE BY CLASS AND SESSION

	First				Final			
Class	N	Mean	S.D.	Variance	N	Mean	S.D.	Variance
1	14	2.71	1.07	1.14	13	2.38	.87	.76
2	13	3.54	.66	.44	12	3.75	.87	.75
3	18	3.33	.84	.71	18	3.44	.78	.61
4	14	2.93	.92	.84	15	3.53	.74	.55
	59	3.14	.92	.84	58	3.29	.94	.88

Considering the perceived role-playing, distancing tendency of stereotypic teacher characteristics and behavior, findings on Self-Disclosure suggested noteworthy significance. Classes 2 and 3 mean ratings exceeded the overall mean ratings for the four groups on pre-scores and Classes 2, 3, and 4 exceeded overall mean ratings for the four groups on the post ratings.

As indicated in Table 13, Classes 2 and 4 consistently progressed on self-ratings of Concreteness, moving from means of 3.25 (S.D. .87) and 3.14 (S.D. .95), respectively, to means of 3.92 (S.D. .51) and 3.40 (S.D. .91), respectively. Class 1 continued to maintain a consistent increasing personal reserve which, within the category Concreteness, was reflected in movement from the mean of 2.26 (S.D. .65) to a mean of 2.23 (S.D. 1.01). Class 3, on the other hand, obtained a lower rating in the final session, mean 3.11 (S.D. .76), than it received in the initial rating, mean 3.44 (S.D. .92). This down-grade might possibly be seen as reflecting an attitudinal change of participants in considering the limitations of the category.

It is interesting to note Class 3 behavior in that it appeared to be somewhat inconsistent with previously demonstrated up-grading behavior between the first and final sessions on the four other variables. While exceeding the overall mean rating of all four

TABLE 13

SELF-RATINGS ON CONCRETENESS BY SESSION AND CLASS

	First				Final			
Class	N	Mean	S.D.	Variance	N	Mean	S.D.	Variance
1	13	2.62	.65	.42	13	2.23	1.01	1.03
2	12	3.25	.87	.75	12	3.92	.51	.27
3	18	3.44	.92	.85	18	3.11	.76	.58
4	14	3.14	.95	.90	15	3.40	.91	.83
	57	3.14	.90	.80	58	3.16	.99	.98

classes in the initial session, this was not maintained in the final session. Class 2 also exceeded the initial session overall mean score, as did both Classes 2 and 4 on the post scores.

In comparing the ratings given the four selected subjects by their group members (Table 7, page 112), with their self-ratings (Table 14), results did not necessarily reflect group consensus.

For example, S number seven rated himself lower on three variables--Genuineness, Self-Disclosure, and Concreteness--in the final session, while his peers down-rated him on all five variables.

Subject number six rated himself relatively even, but the group saw him considerably higher.

Subject number nine was the primary "deviant" as he rated himself higher on two variables--Respect and Self-Disclosure--contradicting the ratings given by his peers who down-rated him on all five variables.

Subject number eight down-rated himself on two variables--Self-Disclosure and Concreteness--while his peers rated him higher on all five variables in the post ratings (Table 14).

As previously stated, classes in self-initiated or process learning had been given by the author of this study through university extension departments since Fall 1970. Some classes met in the evening, once a week

TABLE 14

SELF-RATINGS OF SELECTED SUBJECTS BY VARIABLE AND CLASS

Subject	Empathy		Respect		Genuineness		Self-Disclosure		Concreteness	
	Pre	Post	Pre	Post	Pre	Post	Pre	Post	Pre	Post
7	2.00	3.00	2.00	2.00	3.00	2.00	4.00	3.00	3.00	2.00
6	3.00	3.00	4.00	3.00	. . .	3.00	3.00	3.00	. . .	4.00
8	4.00	4.00	4.00	4.00	4.00	5.00	4.00	3.00	4.00	3.00
9	3.00	3.00	3.00	4.00	3.00	3.00	3.00	4.00	3.00	2.00

for a semester, in public school classrooms, with populations of between twenty-five and thirty-five people. There also were two summer classes, Monday through Friday, 12:00 to 5:00 P.M. daily for two weeks, and Monday through Friday, 1:00 to 4:00 P.M. daily for three weeks. For the most part, participants were functioning educators: teachers, counselors, a few administrators, and, from time to time, a very few people, men and women, who were questioning their quality of life and seeking something. Other classes were set up as small groups (limited to fifteen members) and met in the author's office. The large-group format was discontinued after 1973. The data being presented reflects process as measured in the small-group format.

With few exceptions, participants in the initial meetings of these groups shared a common concern: "What is this? What is going on here? Is this a class?" Uncertainty pervaded these groups and generated acknowledgement, in some instances, of marked discomfort by some more open-available members. People who had participated in a group usually repeated, at least once. Educators received unit credit. Titles were drawn from credential up-grade requirements, thus facilitating periodic returns.

The responses which follow represent excerpts from grades which workshop participants were invited to assign to themselves:

. . . I actually feel closer to the people in this class than I do with most of my co-workers. . . . I only wish I had taken this class during my tenure as grade counselor. When and if I am promoted to vice-principal, the experience gained in this class will prove very helpful.

. . . I was afraid to try more "open" ideas. Well, now I'm not afraid to try some of the things we've talked about. I'm also not afraid of making mistakes in the trying of these ideas. The books in this course were a refreshing change. I found myself wanting to read something in a course without being told to do so. That's when I know the same thing could happen for the kids I work with. _I'm going back into the classroom with new attitudes_.

. . . Your course caused me to reassess some segments of my value system and to make some adjustments. It also reminded me, again, that each of us (including our students) is a unique individual with feelings, as well as thoughts. . . . I like myself a little better because of you.

. . . I have learned that people are real.

. . . The interaction between myself and the group helped me to realize the type of work I would like to do in the classroom. The teacher is not there just to teach, but to enable the child to find fulfillment within himself, and others, in his sphere of reference.

. . . First course I've taken that I hate to see end.

. . . but perhaps the greatest change (or at least that which I'm working on) is my attitude toward my son. I think I'm willing to abide by his decisions. How _about_ that?

. . . I am learning to risk, to change, to listen, to be open with myself as well as with other people. I have made contact with people who are different from any I have known before. I have expanded my life as well as my understanding. I have learned to accept other people's right to be what they are without having to accommodate to me. I have learned to hear four-letter words without batting an eye. I am reading and shall continue to read books different from any I have read before. I am starting _a whole new life_!

. . . I'm leaving this course feeling god-damned good about myself.

. . . this has been one of the most meaningful experiences I have ever encountered. Frankly, it is an invaluable experience.

. . . I guess the important thing that I learned was that a counselor, no matter how experienced, still has feelings and that those feelings can interfere with how the counselor perceives the client. . . . In my future dealings with students I'll endeavor to frequently check my feelings about my students and try to see if they are clouding up on perception of them and where they are at. Skill and training and experiences do not make a person immune to human emotions. . . . This experiential learning has been an important and valuable one.

. . . Although I didn't seem to participate, I believe I have seen "in action" your approach to teacher change. Perhaps it's the only really effective way to effect change! I got what I came for . . . I think. I'll let you know!

. . . What a rewarding experience to almost tangibly see and feel my brain working.

. . . The above grade reflects all the glow from the light bulbs that went off in my head.

. . . thank you. I appreciate the fact that there was no pressure and that you really trust us!

. . . Well . . . after the first few frightening classes, I found myself enjoying myself. No pressure was a great feeling.

. . . This experience has opened a whole new approach to teaching that is allowing me to live in the classroom. THANKS!

. . . after a semester in this class I've discovered there are other games besides baseball!

. . . Some of the most positive responses from this class came from the open atmosphere in which we could share feelings among teachers as people.

. . . I wish everyone could have an "open" approach as we deal with each other . . . it would be a whole new world.

. . . This class has opened many avenues of thinking for me. I believe I can and will be able to let others (my own children, children at school, even my own husband) be free to be themselves.

. . . I find myself thinking about myself in ways I never could before. It is kind of a scary feeling, but one that is becoming less and less so.

. . . This course opened up to me many possibilities. The most important one was freeing myself of out-dated notions of what teacher-student relationship had to be like. I became aware of the exciting possibilities of exploring new approaches to interpersonal relationships that would free my students to explore themselves and the subject matter. This course has stimulated me to want to read further and explore the field of meaningful interpersonal relationships. Saturday was one of the most exciting days I have ever experienced.

. . . I have gotten from this experience a genuine sense of warmth, concern, and caring which made me feel like sharing important parts of myself.

. . . This has been my first small group experience. It has also been my first experience in being in touch with someone who was totally accepting and trusting. WOW is a real word that can express what has begun to happen to me when I see how kind acceptance and trust are and how they allow one to be oneself.

. . . I have loved being here. It seems that people do not get together enough to talk . . . to facilitate learning . . . to listen to each other . . . and to learn. Maybe I can get some of my neighbors together this summer or maybe even some of the people that I work with and we can get to know one another better.

. . . I've begun to see teachers in a different light. I'd thought of teachers as a "type" or "breed" and less as individuals. I think I've started to "open up" a little, at least in a small group . . . which is a beginning.

> . . . because of things that have been said (very thought provoking) I have been re-evaluating my role as a classroom teacher and exactly what I am doing in my classroom. I have become much more flexible and have been trying for a more open, freer room. The children in my class seem happier and, what's more important, I feel a lot more comfortable and at ease in my work. This, I think, is where the significance of the class comes through for me.

Based on enrollment lists, there were over 300 people who had participated in these groups between 1970 and 1975. Concurrently-voiced feed-back had been generally consistent. A majority valued the experience as meaningful, with some uncertainty as to specificity; a few viewed it with disdain; some spoke of the experience as "[they'd] . . . pulled something off . . . units for this!" A majority had had no group experience. The term "encounter group," which some attached or labeled the experience, seemed to be threatening; it was assumed to mean group therapy.

In view of the varying reactions of participants to the experience at the time of occurrence, both this researcher's interest and respect for the subjective data and a feeling of responsibility as to the effects of the experience or experiences, as identified by the participants, suggested the use of a questionnaire as a significant part of the data in this study.

A questionnaire developed by Rogers was adapted to this study and used for this purpose (134:126-128). Three hundred forty-one questionnaires were sent out, covering participants from 1970 to 1975. One hundred forty replies were received, representing a 41 per cent return.

Questionnaire

The questionnaire responses significantly supported the hypothesized effects of the POISE experience on teachers. Specifics of the questionnaire data deserve attention. Detailed results may be found in Appendix C.

Responding to the question: "As to the influence the TOTAL workshop experience had on my behavior, I feel that the following statements would apply"--0 per cent reported changes in behavior not liked, 5 per cent behaved differently for a short time but change has since vanished, and 50 per cent reported considerable temporary difference and some 50 per cent positive residue remained; with substantial percentages reporting positive changes in behavior toward spouse--31 per cent, children--30 per cent, parents--22 per cent, friends--43 per cent, co-workers--41 per cent, superiors--41 per cent, and subordinates--25 per cent, indicating consistent and positive change in behavior as experienced by the participants.

Responding to the question: "When I consider the impact on me of the group sessions as they relate to my functioning as a teacher--counselor--administrator"--

5 per cent experienced them as damaging, confusing, etc.; 7 per cent as neutral, uninteresting, with little impact; 27 per cent found them somewhat helpful; 55 per cent found them constructive and definitely helpful; and 18 per cent reported a deeply meaningful, positive experience.

Many respondents added personal comments which represented a broad diversity of experience. The unsolicited responses, excerpts of which follow, significantly reinforced the questionnaire statistics and reflected the import of the modified group as operational in POISE, for change. Although most comments sounded as if they were personal as well as school-oriented, they were listed under the category they implied.

School

> . . . an important concept I learned was that it's okay to "be where you are" and to savor and live with and maybe decide why one is where one is (depressed, happy, confused, whatever). I also am more accepting of others, especially students "being where they are" and working from there. Overall, a great experience. I hope to repeat it.

> . . . I feel the workshop was a complete waste of time, effort, and money.

> . . . I have, however, become much more aware of the feelings of others and how they are similar to mine. It has particularly helped me when dealing with children. . . . I try not to, in my own frustration, say hurtful things that leave children with a sense of failure, frustration, and lack of self-esteem.

> . . . I can better deal with the feelings of others in more positive and constructive ways. As I've indicated to ______ U., this one class [group] I had taken was one of the most, if not the most, meaningful learning experience I have had in years

of conventional course work. I sincerely hope that more courses will be opened that will enable me to complete my Pupil Personnel Credential through experiencing Process Learning in your workshop settings.

. . . I feel the greatest value of your classes is the vehicle it provides to vent one's feelings in an atmosphere of trust and to hear other peoples' "problems." In my school situation I see my faculty as a cold, "unintegrated" (not racially--socially) group. I feel we could all be more effective teachers (and administrators) if we were more "honest and open" with ourselves.

. . . I have discussed your workshop with quite a number of people in the two weeks since I took it. More excitement and more positive feelings have been surfacing this last week. The strange part is that, after the first Saturday afternoon, I came away feeling bored and concerned about three more days of "this nonsense." Well, I have since discovered that the workshop was one of the greatest learning experiences I've had in many a year. I have found that emotional me has difficulty verbalizing my emotions.

. . . I felt initially excited by the workshops, but really have experienced no perceptible "change." I feel for change to occur, "education" must be of longer duration.

. . . the experience was meaningful to me in many ways. I have gained strength from becoming aware of my weaknesses. I can be myself and not feel inadequate. I can make mistakes and not feel inferior. I am able to accept mistakes made by students and others and not identify the mistakes as weaknesses.

. . . The workshop was very significant for me. The idea and function of a teacher as facilitator was a beautiful eye-opener in action. The idea of addressing oneself to another directly was novel and difficult at first but has proven most helpful and useful at times.

. . . These workshops have helped me to experience my own classrooms with a more open and warm attitude and has helped me accept others on the basis of where they are. Consequently, an increased rapport has evolved. (The timbre of these classes covers such a wide range of emotional and other personality subtleties that their impact could produce changes throughout the rest of a person's life.)

. . . this course substantially was responsible for my changing all of my teaching methods and may, in some degree, have been a contributing factor in changing my life.

School and Personal

. . . it was so long ago . . . I remember having negative feelings toward one participant, in particular, a teacher who did needlepoint every week in class. I also remember two black girls who were teachers in inner city schools. This was my first exposure to black teachers. Another member was a ready-to-wear buyer and then there was a "Sheila Levine" type. At that point in time I had just started teaching and my experience at the school I was working at was a nightmare. I'm in a much better situation now and am really enjoying my work. I use rap sessions but don't remember if I started them following your workshop or later. I remember more the pot-luck luncheon at your home at the class ending. It was a Saturday afternoon. The day was beautiful and the view from the patio magnificent. I often think of that scene . . . and wonder if you still live in that same house. It seemed like such a serene and enchanting place to live. I hope this gives you some insight and help in your quest for data.

. . . One sad effect, I found I should express myself when I'm satisfied and when I feel endangered by others' actions or thoughts but I found others don't hear me or don't want to hear. . . . Even in the classroom enough don't care if you are frustrated or hurt but one thing about the students . . . they are more sympathetic than adults.

Personal

. . . I enjoyed those two workshops. Somehow, they made me feel "free" and less afraid to communicate my real feelings. I have become more perceptive and aware of undercurrents both in myself and others and I can more readily cope with tension.

. . . helped self-determination and from there it took three years to change my environment and relationships. Thanks.

. . . I have been involved in workshops for more than three years. I feel it has made the most dramatic personal change of any other life decision I have made. The professional changes have led directly to personal changes regarding knowledge of myself . . . my values, my needs, my state of being, my place in the world. I feel as if I have been re-born and must now re-examine all that has gone before me.

. . . it was an exciting experience and is continuing to be a positive influence in my life.

. . . I felt after the sessions that we were all so close. I became very sensitive to the feelings of others. I was surprised I was able to open up and share so much of myself with others.

. . . The categories and questions really don't seem to relate what the experience meant to me. It was a shot of self-confidence and closeness to the others that I really needed at the time. It hasn't stopped yet. I left teaching and am now a practicing MFC. It was an exciting class and I could hardly wait to get there each day. The thing I remember the most were the people I shared with. I felt you gave us enough freedom to really let things happen, and for this you need to have faith in the process and in us and I'm grateful. Keep up the good work.

. . . The most helpful aspect of the workshop for me stemmed from seeing that the most effective communication between people stems from the frank sharing of honest thoughts and feelings. Personally, I'm not a very self-disclosing member in such a group, especially in terms of unpleasant feelings. Exploding at _______ was the strongest display of anger I've allowed myself in years. It felt good . . . and what's more, it was a pleasant surprise to see that no one dropped dead because I got angry.

. . . I was aware of my feelings but through group learned that other people have a more positive impression of me than I thought. I guess I always felt that people did not like me and any further exposure to me would intensify their feelings. I

> learned that my actions and opinions were respected and valued by others and enhanced relationships, rather than destroying them. I also learned that what I said was not dumb.

> . . . This I know . . . the workshop heralded my start in earnest of the SEARCH . . . I am still on and always shall be in answer to the universal question, "where am I?"

> . . . it was a new experience in which I had moments of fear of revealing true feelings as well as times when I was warmed with positive feelings about my interaction with the group . . . even though my interaction was minimal.

> . . . the class, at the beginning, was like "pulling teeth" . . . I became impatient readily with people I never dreamed I'd ever end up liking or caring about. . . . I really got to know those people through that experience. It still fascinates me.

> . . . I feel as though I've just begun to know myself. . . . I've a long trip ahead.

> . . . All sorts of possibilities are opening up. I have been allowing myself to feel my own feelings. And have been feeling very alive. If I had been aware of all I was learning, I would have given myself an "A."

> . . . The experience was a deep, meaningful, rewarding one. . . . That charisma developed between us and you (if the separation can be made) was beautiful. I felt "safe" and, since no threats existed, opening up was easy.

In addition to a workshop participant's letter, students' statements in a fourth-fifth-sixth grade class volunteered by a post-workshop teacher, and excerpts from responses to an "exam" given to high school students volunteered by a post-workshop high school teacher are included in Appendix A.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

The Problem

This study attempted to identify what changes, if any, occur in the process movement and dynamics of the interaction as reflected in the attitudes and behavior of teachers having participated in a modified small group experience under conditions believed to be favorable to experiencing significant, meaningful learning according to Rogers' formulation (132). A review of the literature revealed much activity in validation of the effects of specific variables on the classroom population--teacher and student alike--but little, if any, direct approach to facilitating the teacher's comfort or ability to function accordingly. Five experimental groups were utilized.

Procedures

The Statistical Package for Social Sciences Program (SPSS) was used to assess change in Class A as measured by the Rogers Process Scale (135) and four additional groups--identified as Classes 1, 2, 3, and 4--

as measured by a condensed version of the Carkhuff-Martin scale for the identification and measurement of the presence and operationalization of specific variables seen as essential to teachers functioning as facilitators of significant learning.

The author of this study functioned as the facilitator of all groups under study.

There were seven members in Class A, thirteen members in Class 1, thirteen members in Class 2, seventeen members in Class 3, and fifteen members in Class 4. Class populations were derived from extension class enrollments in two universities of primarily teachers who enrolled in these classes for purposes of maintaining a credential and/or obtaining salary increments.

Class A was tape-recorded. Four judges rated approximately fifty-six segments of taped dialogue as delineated by the Rogers Process Scale.

Classes 1, 2, 3, and 4 were administered the F.I.F. scale, pre-test and post-test, by both peers and self, on the following variables: Empathic Understanding, Respect, Genuineness, Self-Disclosure, and Concreteness on a scale of one to five. Pre-tests were administered immediately following registration during the first session. Post-tests were administered immediately preceding departure at the final session.

Each group met for approximately forty-five hours, two successive Saturdays and Sundays, the established hours being 9:00 A.M. to 9:00 P.M., *thereby fulfilling* the hourly requirements for a three-unit semester class.

The third instrument used was a questionnaire developed by Rogers (134:127-128) and adapted by this author to the needs of this study. The questionnaire was sent to all workshop participants from September 1970 through January 1975.

Validation of Hypotheses

Hypothesis 1--that group participants will demonstrate positive process mobility as measured on the Rogers Process Scale--was supported. Of the seven subjects in Class A, six subjects demonstrated positive process movement, their initial ratings being clustered between 1.10 and 2.55, and their eighth session ratings between 2.10 and 4.73.

Hypothesis 2--that peer ratings will demonstrate positive mobility as measured on the Carkhuff-Martin F.I.F. scale--was supported. Highly significant differences were reflected at the .0005 level of confidence between the pre and post ratings on four variables; and at the .001 level of confidence on one variable, Respect; with a high degree of consistency apparent overall in terms of the first and final sessions.

Hypothesis 3--that self-ratings will demonstrate positive mobility as measured on the Carkhuff-Martin F.I.F. scale--was not supported. While reflecting consistency in self-measurement, only two of the five variables demonstrated higher mean final scores than the average initial session scores: Empathy and Self-Disclosure. Of these, only Self-Disclosure manifested a highly significant difference between the first and final sessions (at the .001 level of confidence).

Hypothesis 4--that questionnaire feed-back will support desirability of the POISE model for in-service training--was supported, with unsolicited responses, excerpts from which were listed in Chapter IV, significantly reinforcing the questionnaire data.

Conclusions

Certain conclusions regarding teachers and process learning, basic encounter groups as mediums for change in education, and potentially constructive approaches to facilitating change in stereotypically characteristic attitudes and behavior of teachers may be inferred from this study. Caution is suggested, however, if an attempt at generalizing these findings to a teacher population were to be made.

As reflected in teachers' reactions to POISE, process learning, as experienced in POISE by teachers, specifically, and educators, in general, is a relatively unknown quantity as a medium for learning.

The question as to whether education can be seen as adequately serving its perceived purpose, a purveyor of cultural values having relevance to living in a transient culture, demands attention. Both observation and self-description of teachers functioning on diverse levels in educational institutions suggest that teachers, in general, tend to function as role-players, as models and reinforcers of a culturally-determined value system, rather than as facilitators of process learning having the potential for generating personal knowledge and, in turn, values one can own; ". . . it is quite customary for teachers rather consciously to put on the mask, the role, the facade of being a teacher, and to wear this facade all day, removing it only when they have left the school at night" (132:107).

The role-playing, robot-like teacher tends to produce the reactive, certainty-seeking, authority-conditioned, dependent rather than interdependent person having little or no ability to make decisions, experience self-awareness, or identify knowledge of personal values. This person seems to be weighted down by the effects of Jourard's "tyranny of the should" or what are commonly referred to as the "shoulds and oughts" of the culture. What sociologists refer to as the socialization process, as currently operational, tends to generate a product encapsulated by the very process intended to activate it; it is tautological.

Functioning as it does within a robot-like frame of reference, this model tends to reinforce a distancing, an alienation from self concerning which Jourard cautioned, "Alienation from one's real self not only arrests one's growth as a person; it also tends to make a farce out of one's relationships with people" (82:25). In its technician-like stance, this role-playing model denies the human quality of the endeavor, a sense of the human condition. It tends to symbolize Kuhn's notion of the potentially insulating quality of the paradigm in that the problems, as fostered by current methods, do not seem to be reducible to a translation within the context of the existing conceptual and instrumental tools of the paradigm as constructed (90). It necessitates a more tentative perspective, what Rogers, in speaking of theory, referred to as "a fallible, changing attempt to construct a network of gossamer threads which will contain . . . solid facts . . . then a theory would serve as a stimulus to further creative thinking" (127:191).

Establishing the locus of control from without, constructing a "reactive" environment as does this hierarchical approach to education, to learning, disrespects the notion of man as a free agent, one that can be trusted, one that wants to learn, one that sees man as striving to grow, to reach outward, being tentative, capable of living with uncertainty, having tolerance for ambiguity. Such a model of man reflects "the claim that human existence is open-ended rather than pre-determined, that it is characterized primarily by choice and contingency and change rather than by compulsion." As Matson continued, "what is distinctive about man is the power to choose, the freedom to say yes or no to the universe; to be a creative actor on the world stage . . . to act upon the world rather than to be acted on, to take chances and to make chances" (103:20).

The hierarchical approach tends to produce a startling contrast to what Bennis described as the tasks of education toward accomplishing a responsible maturity and a purposeful, achieving individual state of being, ". . . teaching how to live with ambiguity, identifying with the adaptive process, making a virtue out of contingency and being self-directing" (15:75). Arthur Miller, the playwright, made the more cogent statement, ". . . what is needed are people who quite simply know how to think, who know how to synthesize knowledge and find connections between distantly related phenomena, who seek constantly to relate rather than isolate experience" (106:38-54).

A change of course is indicated, to explore a new set of commitments.

The notion that freedom within an environment, personal autonomy, the ability to trust another person to take both the responsibility for one's own learning as well as the consequences therefrom, are relatively foreign concepts within the frame of reference reflected in current teacher training. There seems to be a paucity of personally identified and owned philosophies of learning held by teachers while engaged in the general business of teaching, the stated purpose of which is generating learning among the subject population, age and level notwithstanding.

If, in constructing such a philosophy, the quality of the interpersonal relationship within the classroom were to be seen as an intervening variable requiring attitudes and behavior communicating congruence, genuineness, respect, self-disclosure, and concreteness by the teacher, variables which may be viewed as constituting some of the operational factors facilitating significant learning, a confrontation of sorts can be predicted.

The stereotypic attitude and behavior which the literature reflects as characteristic of teachers, when translated into controlling behavior, authoritarian attitudes, fear of making mistakes and non-acceptance of other's mistakes, distancing of self by way of a role-playing stance, a generally judgmental and non-accepting attitude as well as a general inflexibility can be seen as creating substantial amounts of conflict within the teacher if required to function as a facilitator of significant learning, as defined. An orientation and an opportunity for extensive, on-going experiential learning under like conditions are seen as both an essential introduction and a necessary on-going form of support system.

It is interesting to note that, within Mills' conceptualization of the small group as a social system, two common problems implicit in T-Group dynamics emerged: authority and identity (107, 108). A careful examination of the questionnaire responses, both requested and proferred, reflected a probable confirmation of the Mills' description.

It may also be conjectured that within Slater's verbal symbolization:

> . . . T-Groups are born knowing that they are to die and the concern of the members is with the immediate, existential, here and now of their lives . . . what differentiates them from "natural" task groups is their mortality, their confusion, and their leadership structure (149:74) . . .

it is probable that the temporal quality and the ambiguity, both factors permeating the group experience as they do, contribute to the learning experience; acting as an introduction to the concept of learning as a transaction, a possible introduction to awareness as a depository of learning in which an environment encompassing humility is a function of the experience of learning.

Certain limitations were recognized as being implicit in the structure of this study. Consistent with the notion that for change (in personality, attitudes, and/or behavior) to occur, the subject's desire to change is a prerequisite; whether considered in the area of therapy or, in this case, in education, the problem has to do with learning, this being relevant to both therapy and education. As found by Berman and McLaughlin in a Rand study of Federal Programs supporting Educational Change, although factors affecting the implementation of change were numerous, two seemed to claim first priority: the incentives of individual actors which surfaced in response to locally experienced needs, associated with a strong desire to address these needs, and producing, in turn, the emergent problem-solving approach which was seen as essential to accomplishing considered innovation. Defining "mutual adaptation" as adaptation of both the project design and the institution, their findings suggested that the substance and scope of change proposed, with an emphasis on how complex the methods and goals were, as well as the flexibility in coping with spontaneously emerging implementation problems, tended to determine the degree of mutual adaptation which occurred. They reported "the most extensive mutual adaptation took place in projects . . . that were highly complex, relatively unspecified in terms of prescribed treatment, and required a significant amount of change on the part of teachers and administrators" (18:9-11).

Neither a felt need to effect change nor an identification and a resultant problem-solving approach toward effecting change served as the initial motivation of the subject population in this study. There was, in fact, an interesting element of resistance, a sort of defensiveness which generally occurred during the early hours of these groups which seemed to be geared toward avoiding the identification and acknowledgment of the very discomfort and the need for change as within the province of the subjects, themselves. The onus was generally attributed to authority figures (others). It is "out there," "we're helpless," "we have no power," another way of saying, "it's not me--it's someone else," or "it's not my responsibility." Within the POISE experience, however, the opportunity for identification and choice of action exists and is often exercised.

Recommendations

Recognizing the conditions under which this study was conducted--educators registering for a university class as a means of obtaining salary increments and/or maintaining a credential rather than for the purpose of exploring ways to change the conditions and environment within which they function and purposefully seeking the personal gratification which they lack--a replication of this study within a teacher-training program, based on the POISE concept and adapted to the needs and requirements of the facilitators and the students involved in creating it, for the acknowledged purpose of accomplishing change seems indicated.

A replication of this study using a beginning student-teacher population and an experienced teacher population, the participants to be aware of and desiring the opportunity for exploring potentials for change would seem to be potentially productive.

With the induction of Advisory Councils into the school and faculty environment with participatory rights acknowledged, the POISE concept may be seen as peculiarly appropriate as an instrument for facilitating communication between faculty and community personnel, a circumstance which deserves serious consideration if the notion of community involvement is to develop as a viable one. This approach can also be seen as applying to teachers' aides differing only in that it would be developed as applicable to participation on the classroom level.

As operational in this study, POISE is a process-oriented, in-service training model. The empirical and subjective data obtained in this study both support and reinforce the concept of process learning as significant for learners, teachers and students alike. It is the contention of this researcher that if, as previously stated, teachers are to function as facilitators of significant learning, it is essential that they have, in their experience, within an environment and under conditions which facilitate and generate it, learning which they can identify as meaningful and which they can acknowledge as having personal worth to them.

POISE can be so constructed as to serve the function of a periodic, on-going, in-service support system which, as was apparent to this researcher, and as is acknowledged throughout the literature, seems to be a necessary adjunct to the growthful development of teachers.

> The fundamental fact of human existence is neither the individual as such nor the aggregate as such. Each, considered by itself, is a mighty abstraction. The individual is a fact of existence in so far as he steps into a living relation with other individuals. The aggregate is a fact of existence in so far as it is built up of living units of relation. The fundamental fact of human existence is man with man. What is peculiarly characteristic of the human world is above all that something takes place between one being and another the like of which can be found nowhere in nature. Language is only a sign and a means for it, all achievement of the spirit has been incited by it; . . . . It is rooted in one being turning to another as another, as this particular other being, in order to communicate with it in a sphere which is common to them but which reaches out beyond the special sphere of each. I call this sphere, which is established with the existence of man as man, but which is conceptually still uncomprehended, the sphere of "between." Though being realized in very different degrees, it is a primal category of human reality. This is where the genuine third alternative must begin (30:202-203).
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> --Martin Buber

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APPENDIX A

POISE

RESPONSES TO POISE

POISE

PROCESS ORIENTED IN-SERVICE EXPERIENCE

An Operational Statement

(For purposes of clarification, I will be speaking in the subjective mode. I recognize this as being different from the generally accepted study mode. It seems to me to be somewhat incongruent to attempt to describe the classroom in process from an objective stance.)

I, as teacher, am a participant-learner, a facilitator. As I see it, there is little, if anything, that I know that I can teach. I make a distinction between teaching, which I define as input, the communication of data to another person from the outside, and learning, which I think of as an inside-out process. For me, meaningful, significant learning is an ever-recurring end-product of my thinking and feeling. The process of learning, as I experience it, involves the whole person that I am and that I have the potential for being.

Requirements for the Course:

1. Consistent attendance. (The dialogue which occurs in the classroom is one of the essential learning vehicles.)
2. Experiences in Being. Marshall, B. (Ed.) Brooks/Cole, 1971. Please read "Experiencing Learning" and any other chapter you find of interest to you.

3. Freedom to Learn. Rogers, Carl R. Charles E. Merrill, 1969.

You are responsible for your own learning.

This is a self-evaluative experience. If you need either a letter grade or any evidence of completion, that will be your responsibility. I cannot measure another person's learning.

I give no examinations. You are, of course, free to examine yourselves as you choose.

In addition to a bibliography, which you have, a variety of resource materials will be available to you: books, simulation games, films, etc.

Alternatives as to how you spend your time here are always available to you. You may find that there will be times when you will want to form small groups, spend time independently, think, pursue some subject that interests you, or possibly go somewhere else.

If I have any agenda, at all, it is to facilitate communication. For me, the value of communication can be the beginning of a dialogue. This can serve as a tool for pathways to self-knowledge. To hear myself as a result of your hearing me and articulating me for me, helps me to hear myself. Thus learning, for me, evolves from dialogue.

Hopefully, we will arrive at a place in which we will begin to know each other, have some sense of each other. The degree to which each of us chooses to let ourselves be known is what will be known, as it seems to me.

Active listening seems to help a great deal in mutual learnings. There is some interesting material on active listening available here. We can explore it to some extent, if you like. Role-playing and psychodrama are often useful, as well, in personal learnings.

I think you may find that the pay-off you glean from this experience will be dependent upon the degree of commitment you make.

I have the notion that no dichotomy exists between thinking and feeling.

I experience many classrooms as being limited.

It is my hope that you will experience this time together as a place in which you can be yourselves, relate to each other in a non-judgmental manner, possibly identify some personal knowings, some values we can own. This often entails taking risks and tolerating ambiguity. I guess that's scary at times. Fortunately, there are no shoulds or oughts to any of it.

I find that when I can function in this type of environment, I begin to experience the feeling of being in no way dependent upon another person's validation.

Here, you are the experiencing person, as am I. We are, as I see it, our own frame of reference, our own authority. For me, autonomy, freedom and responsibility with its consequences live, in this room. There are many ways of looking at this. This is just one way. You may find it has meaning for you.

We might find it helpful to begin by indicating the name each of us would like to be called by here and possibly stating some learning which we may have experienced as meaningful to us.

Course Construction:

Orientation: Experiences in Being.
Marshall, B. (Ed.)
Monterey: Brooks/Cole, 1971.

1. Environmental requirements
2. Attitudinal set of teacher

   Ability and willingness of the teacher to be both a participant-learner and a resource person.
3. Statement of philosophy

   An environment in which the participant's experience leads him to think, feel, inquire, dissent, discover, infer, express himself, initiate rather than react, seek effective communication.

3. (Continued)

   People trusting one another to pursue their own learning with purposeful intent.

   Opportunity to be self-evaluative.

   Ability and desire of the participant to take responsibility for his own learning.

4. Interpersonal relationship as established by the teacher.

5. Resource materials.

The following letter was received with the questionnaire response and was volunteered for purposes of this study, if applicable:

> I had an experience this past term which has been more exciting than any past educational experience I have had. I would like to share some of my reactions to this course with you.
>
> I graduated from college last year with a degree in education. I was very turned off to teaching, but did get my credential and did decide to take this course in order to keep the credential updated.
>
> It is very difficult to describe the "contents" or "technique" of the course, entitled "A Workshop in Learning How to Learn." Bernice facilitated our learning; she was the "instructor." It was up to the members of the course to decide upon the work to be done during each session and it was up to the individual to decide upon the work and thinking he wished to do outside of the class sessions. Bernice made some suggestions for some of the class activities but did not impose them upon us; she set the environment for honestly sharing ideas, opinions, and experiences. The group spent a great deal of time talking about, questioning and thinking about--that is, sharing--professional and personal issues. This does not begin to explain the atmosphere which provided me with the exciting experience that now enables me to say "I want very much to be a teacher and I believe that I can be a good teacher."

"Learning," that's what the course was to be about, according to our schedule of classes. One night, on my way home from class, I had a feeling in my stomach and I realized that I had learned something. It was a real part of me, not an idea that would be stored in "long-term memory," or "short-term memory," or forgotten entirely. I felt learning for the first time and I found that doors, also within me, have been opening up.

In my undergraduate education courses, I read one article and saw a few films about the British Infant School, as an approach to education. The method appealed to me because it seemed to provide an exciting environment for learning and because it provides for individual instruction or self-instruction in all subject areas. I knew that this was the direction I would need to take if I was to teach, but I was afraid. I thought I would face a great deal of opposition from school administrators, as well as coworkers (a deduction I came to as a result of my experiences during student teaching); I did not know if I could withstand the pressure. I also thought about all of the activity I wanted to see in my room and was afraid that I could not provide the necessary atmosphere and materials. Where am I now? Why do I think I could "do my own thing" in the classroom? How has this course changed me and helped me to learn and grow?

At times I felt as if my classmates were acting out the problems that I often debate in my mind. Some of the members in the class are "experimenting with experiencing," some of the members in the class are "traditional teachers" and feel pressured by administrators, and some of the members see the need to teach A-D and 1-4 in grade 1 so that the grade 2 teacher may continue with E and 5 (What would happen if the teacher did not "cover" the curriculum?). I listened very hard during these discussions, but the listening was different; I felt my way through them and found that I was turned on by the first group and felt a strength growing within me. I felt threatened by and uncomfortable with the methods of the second group; it was a feeling in my stomach that said "It's not right for ME." The third group posed a question I will keep asking, but have begun to answer, as I've begun to find out what learning is or should be.

Trust seems to be a key word, trusting the child a key phrase. It is a belief that the child will want to learn; you can facilitate the process, you can be a resource, but you need not be the only source of information. If you "teach," in the traditional sense (to the average student), you are losing every child who is not where you are; you are also limiting fuller exploration by the student if he does not realize, explicitly, that he is responsible for learning. He cannot realize this if you, as the teacher, have assumed that responsibility. This is an important aspect of trusting the child--trusting that he will take the responsibility for his own learning and, consequently, benefit from such an action. I experienced this "trust" and I felt the "responsibility for learning" being given to me. As a result, I wanted to hear and experience what happened in class and I wanted to participate actively. I also wanted to read books related to the subject matter. If I found the subject matter irrelevant for me, it was my responsibility to myself to search out other areas of inquiry, in and out of class, or learn nothing. As a result, I found strength and creativity within me which I never allowed myself to believe were there. Furthermore, I believe I can use these attributes; they do not scare me.

What does this mean for me as a teacher? The responsibility for learning and creating an environment for learning really belongs to every member of the class, teacher and student. A feeling of trust in others and trust in oneself needs to be constantly felt, experienced, and expressed. It must be very clear that it is up to each person to accept the responsibility for his own learning. The teacher, as well as each student, can actively participate, grow and learn.

Although I have spoken, primarily, of the effects of the course on my "professional" being, I have felt them in virtually every area of my life. After all, I, a whole person, came to this course and really learned.

If this type of education could be so meaningful for me--WOW--what are its potentials for kids?

The following are excerpts from students' statements in a fourth-fifth-sixth grade class of a post-workshop teacher; and responses to an "exam" given to high school students by a post-workshop teacher.

Fourth-Fifth-Sixth Grade Students

I have learned a lot expeshaly in Math and getting along with other people.

I think that I would like to learn a little more English like verbs and nouns and things like that. I have learned to get along better with other people and I have more pachents with little kids even though I don't get along well with my sister.

I have learned many more new things like being more flexable, more patent with my friends. I have learned to work more with other people together.

When I was in other classes, I learned more work, in history, english, and reading, but in this class I've learned to have more feeling with each other.

I would like to learn history, english and reading so I won't be behind in juner high school but I want to have the same feelings for each other.

What I have learned in room 30

I have learned many things in this room.

I expect to learn much more. I have learned to be a recording secretary and a juror in court. I have learned to go into a discussion circle and discuss almost anything. I have learned to work in a group project. I have learned to be a naturalist by using only natural things. I have learned a lot; I expecxt to learn more. THE END.

I think I've learned a lot this year. I've learned how to solve problems fairly, how to get along with other people, how to put a project together, how to help little kids with their work, how to help give ideas for class decisions, how bad it feels when no one will listen to your problems, how to make someone feel welcome, and that I can do something if I really try and want

> to, how good it really is to have a groovy teacher like I do, how much fun it really is doing spelling, math, how to let people borrow my thing when they ask me, how much fun it is finding out thing I never knew.

A Greek child who had been in the country and the class for three months, and had not known the language when he arrived:

> I think ----- ----- School is a school that everybody is free. The other schools because most other schools order you or if you usually don't you get hit by a ruler or get in problem. And I like about conferences is because you can talk thing over. That's what I like about some thing of is school and maybe better, that what I like about is school. The End.
>
> I like ----- ----- School because the teachers a nicer than my other school. Also you have your own responsibility here.
>
> Why I like ----- ----- School is I think the school has more Freedom than other school.
> Another thing is I think ----- ----- School has the best teachers, and the best one is Miss -----.
> Miss ----- had the ability to give more Freedom than other classes, and has the ability not scream a lot and tries to let us do what we want with getting our work DONE.
> YEA..... MISS ----- -----.

High School Students

> I know that I enjoy school. But I also enjoy freedom. The two never come together, even though they came close last year. They came closer this summer in this class, and I like not being pushed in any direction. My creativity just came out in my work, and I was really doing what I like. I like animals and I like flowers and I like giving people presents for no reason at all and I like making presents for people, that represent me. This summer I did all of these things, and I am happy with what I have learned and accomplished.

Unfortunately every class, required or not, can't be like this. But why not? People's minds are more open in situations which they like and that's what students are--people. Probably everyone wants to learn, but so many are turned off by the methods, objectives, and goals of today. Society has to change for the methods to change, and I think that today's students are the ones who should really try to change it. School is mainly for students but many times it doesn't seem like that. People who are already finished with educating themselves, and people who don't care about students, and people who have nothing whatever to do with students try to structure school and learning how *they* feel it should be structured. No one seems to care a lot of the time about students finding out about themselves--how their minds work, and who they are. Adults (parents, administrators, many teachers) shun the idea of giving kids freedom because "they wouldn't know how to handle it." Well, *we* should be the ones to decide this and we should decide it by ourselves--no one who is free (and loves being free) needs someone to tell them *how*.

The experience I have had in this class have a real personal value to me. This class kind of helped me to find myself in a real special way.

First of all, I'm in a TOTAL confusion! I don't know whether I'm coming or going. I don't know how or where to begin. I've never in all my years of schooling (grand total of 10) had this much freedom in class. You said we could start anywhere in the test. Beginning, middle, or even the end. I can't accept that. Maybe because all my life I've been taught the "military" question-answer sort of thing, but for some studpid reason I can't accept all this freedom at once...Since I've had you for a teacher my thoughts have changed completely.....

This class led me to understand certain things about myself and so will this final. This is the best way to take a final because it lets you get into your own mind. Thank you for being the kind of persona and teacher that you are. Many people talk, but few people listen. This is why it is so hard to understand people and why there is so much breakdown in communication. Nobody really wants to listen because certain people are more interested in what they have to say than in listening to others ...I think you can see how irrelevant traditional education is by the reactions people are having to your final. They are frustrated and they don't know what to do because they are so used to coughing up lectures and material out of books. They never had to look into themselves for an answer before.

For a long time I wondered how I was going to find out who I was. What the real me was. And still, I have not found the complete answer...in learning something I have to find peace of mind first and I did here.

The freedom of this class, in my opinion, has given me an opportunity to express myself as myself. The drive to teach any class dealing with the arts is futile if the student is not free to learn if he wants or to ignore if he wants. Only then will he ever be able to determine his likes from his dislikes, his goals in life and his interests. Most importantly he will have the chance to determine what makes him happy.

I find that even with this final my whole concept and ideas on learning and teaching and being a part of something have greatly changed...In the summer school bulletin they said something about reading in a textbook and discovering about the history of needlepoint. It kind of bothered me that whoever sent out the bulletin couldn't just say that it would be a relaxed class and you would have your own kind of freedom, to do what you wanted to instead of what the teacher wanted you to. That was one of the biggest changes that I've seen in this class as compared with other classes. To me this class hasn't seemed like a "class" but instead a group of people expressing themselves, feelings, emotions, etc. through different media and skills. And the last thing I have worried about in this class was a "grade." I can only talk highly of this class and have for once in my life learned that a teacher can more successfully teach with no pressures on students.

I tremendously enjoyed this summer in creative stitchery. Learning the stitches of course is an important facet of the class, but what I enjoyed most was the group interaction. I felt at home in the classroom and it wasn't a classroom anymore; it was a place where I could talk to people (fool around on the side). I felt at ease with the teacher and she wasn't a teacher anymore; she was a person I could talk to.

APPENDIX B

ROGERS PROCESS SCALE
CARKHUFF-MARTIN F.I.F. SCALE

RATING SHEET

Judge: ____________________

Name: ____________________

1. ____________________
2. ____________________
3. ____________________
4. ____________________
5. ____________________
6. ____________________
7. ____________________
8. ____________________

A SCALE OF PROCESS IN PSYCHOTHERAPY

by

Carl R. Rogers, Ph.D.*
and
Richard A. Rablen, Ph.D.

University of Wisconsin
1958

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*Now at Center for Studies of the Person
La Jolla, California

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The Communication of Self (SEL) . . . .
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The Relationship to Problems (PRB) . . . .
Manner of Relating (REL) . . . .

THE PROCESS SCALE . . . .

Stage 1 . . . .
Stage 2 . . . .
Stage 3 . . . .
Stage 4 . . . .
Stage 5 . . . .
Stage 6 . . . .
Stage 7 . . . .

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INTRODUCTION SECTION

Purpose of the Scale

The purpose of the present scale is to provide an objectified instrument by which the level of therapeutic process in selected samples of interview material may be evaluated. The scale represents an abbreviated outline of the process-continum in psychotherapy as it has been described and formulated by Rogers (2, 3, 4). The scale in its seven major stages encompasses a broad range of interrelated behaviors and activities which constitute the "stuff" of which the psychotherapeutic interaction is made. In essence, the scale represents a continum of psychological activity which commences at one end with a rigid, static, undifferentiated, and impersonal type of psychological functioning and which evolves through distinctive stages to a level of functioning characterized by changiness, fluidity, and rich and immediate experiencing of personal feelings which are felt as deeply owned and accepted.

Development of the Scale

The Process Scale has itself gone through several distinctive stages in its development. The first stage might be called the stage of naturalistic description. In an attempt to discover an underlying order and lawfulness in the events occurring within the client-therapist matrix Rogers devoted many hours to listening to taped recordings of psychotherapeutic interviews. The formulations growing out of this endeavor were formally stated in an unpublished paper (3) and also, in abbreviated form, in a published paper (2). The psychotherapeutic process was conceived of as a continuum of behavior along which seven distinctive stages could be identified. A number of separate continua or strands of client behavior were tentatively isolated, described, and traced in their development through the seven stages of the process scale. Examples were selected from taped interviews to illustrate the qualities of process development at each stage of the scale.

The second stage of work with the scale has been a period of refinement and testing. The first attempt to apply the process-scale to interview materials was undertaken by Heisel (1) who used a group of graduate students enrolled in a seminar in research in psychotherapy as judges for her informal study. These students who were well acquainted with the early formulations of the process conception were asked to rate selected interview segments, using a paired-comparison technique, as "higher" or "lower" in process quality. The results of this study suggested that the required discrimination could be reliably made.

Next Walker and Rablen (6) undertook a more detailed analysis of the process scale. Excerpts identified only by code number were chosen at random from three transcribed cases selected by Rogers as examples of cases with marked variation in process level. In all, the judges rated 16 segments. On the basis of the results of this work the scale was simplified somewhat by removing non-discriminable strand distinctions.

Next, from a new sample of six transcribed cases for which evaluations of therapeutic improvement were available, single pages were systematically recopied without identifying information from two early and two late interviews, thus providing twenty-four interview units for rating. These twenty-four segments were independently given process ratings by Rablen and Walker who had no knowledge as to the evaluation of therapeutic outcome in the cases, nor as to whether a page was taken from an early or late interview. The stage ratings assigned by the two judges were correlated yielding a correlation of .83. The six cases were then ranked on the basis of an external criterion of improvement in psychotherapy. These ranks were then compared statistically with a series of ranks derived from the process ratings made by Rablen and Walker. The correlation of the two sets of ranks was .89 (rho) which is significant at the .02 level. The results of this study suggested that the scale could be reliably applied to interview materials and that the resulting evaluations bore a meaningful relationship to other criteria of therapeutic improvement.

As an additional check on the scale, Rablen, Tomlinson, and Walker took the fifty-eight examples used by Rogers in his earliest formalized account of the process conception (3) and rated them independently on the process scale. Interjudge reliability was again found to be satisfactory (.75 to .86).

The present scale is not presented with the idea that it has reached its highest level of development. It has grown with our thinking about the nature of the process of psychotherapy. We feel that greater development and refinement is still necessary in order to make the scale maximally useful. Several important problems need investigation in order to throw light on the usefulness of the scale as the medium of expression for our ideas about the process of psychotherapy and also to further refine the conception and thinking regarding the process

B.3

itself quite apart from the instrument by which it is assessed.

So far our ratings have been made using transcribed typed interview material. It will be important to determine how effective the scale is when used with "live" recordings. Secondly, problems arise as to what size unit can be profitably rated. So far we have found that units as small as one client-therapist unit can be fruitfully analyzed and also that segments as long as a complete page may be used. However, systematic investigation of the unit to be used merits considerable attention. Further analysis of the sequence of behaviors in the therapeutic process needs to be undertaken. Attention must be focused on whether the order in which developments occur in psychotherapy as indicated by the scale is the order in which they do, in fact, occur in given interview materials. A fourth general problem relates to the further objectifying of the rating technique and operationalizing the concepts within it.

Behavior Samples Appropriate for the Scale

To the potential user of the Process Scale a word or two needs to be said about the experiential context, setting, or "experimental conditions" from which the process conception and the Process Scale were derived and from which our rated examples have been obtained. A fundamental characteristic of our interview materials is that they represent samples of expressive behavior taken from situations in which there is an "acceptant atmosphere." From the standpoint of the therapist there have been settings in which the intent has been to provide an atmosphere of open, genuine, and unreserved acceptance of the client as a total person. From the client standpoint there have been settings in which the client has, in general, been able to experience the acceptance by the therapist of what has been expressed up to the present moment (even though he may feel that what he will say next may not be acceptable to the therapist). It is our belief that those developments described in the process conception and in the Process Scale will be most readily observable in situations in which provision is made for this basic experiential context of acceptance. It appears likely that in atmospheres characterized by lesser acceptance or by threat that the expressive behavior of the individual will exhibit characteristics of a lower stage on the Process Scale than behavior drawn from an acceptant atmosphere. Hence if one is planning to use the Process Scale it should be kept in mind that it applies only to expressive behavior which has occurred in a situation in which the individual feels himself to be accepted.

We present next a brief description of the set of strands or continua which constitute the scale. Following this material the seven stage Process Scale is presented with rated examples appearing at the end of each stage description. Readers desiring a more extended discussion of the concepts and terms introduced in the following sections are referred to Rogers' (5) recent theoretical paper in which he discusses therapy, personality and interpersonal relationship from the client-centered viewpoint.

BRIEF DESCRIPTION OF THE CONTINUA TO BE RATED

Feelings and Personal Meanings (FPM)

Feelings and personal meanings refer to the relationship of the individual to the feelings and personal meanings which exist within himself. The phrase "feeling and personal meaning" refers to an emotionally tinged experience together with its significance to the individual. It is a brief theme of experience carrying with it the emotional coloring and the perceived significance to the individual.

At the lower end of the continum they are described as absent, remote, unowned, and not now present. They are then described as present objects with some sense of ownership by the individual. Next they are fearfully expressed as owned feelings in terms closer to their immediate experiencing. Still further up the scale they are experienced and expressed in the immediate present with a decreasing fear of this process. Also, at this point, even those feelings which have been previously denied to awareness bubble through into awareness, are experienced, and increasingly owned. At the upper end of the continum living in the process of experiencing a continually changing flow of accepted feelings becomes characteristic of the individual.

Manner of Experiencing (EXP)

The manner of experiencing is a new concept which may not at first be easily grasped but is important in this scale. Experience is regarded as the directly given felt datum which is implicitly meaningful. It refers to an individual's sense of having experience. It is something given in the phenomenal field of every person. When the individual asks himself, "What kind of an experience is this?" there is always an implicit answer even though no explicit answer has as yet been conceptualized.

The manner of experiencing refers to the extent to which the individual finds himself in this subjective experiencing or very remote from it. At one end of the scale the individual may be quite unaware of this process of experiencing which he is undergoing and keeps himself very remote from its implicit meanings. At the other end of the scale the person is living in a process manner in his experiencing and finds the meanings drawn from this to be the most suitable guide to his behavior.

Thus in this strand we find a continum beginning with a fixed situation in which the individual is very remote from his experiencing and unable to draw upon or symbolize its implicit meaning. Experiencing must be safely in the past before a meaning can be drawn from it and the present is interpreted in terms of these past meanings. From this remoteness in relation to his experiencing, the individual moves toward the recognition of experiencing as a troubling process going on within him. Experiencing gradually becomes a more accepted inner referent to which he can turn for increasingly accurate meanings. Finally he becomes able to live freely and acceptantly in a fluid process of experiencing, using it comfortably as a major reference for his behavior.

The Degree of Incongruence (INC)

Incongruence we have defined as the discrepancy which exists between what the individual is now experiencing and the representation of this in his awareness or in his communication. Such discrepancy cannot be directly known to the individual himself but may be observed. Its opposite is a congruence between the experience of the individual and the symbolization or conceptualization of this in his awareness.

The continuum runs from a maximum of incongruence which is quite unknown to the individual through stages where there is an increasingly sharp recognition of the contradictions and discrepancies existing within himself to the experiencing of incongruence in the immediate present in a way which dissolves this. At the upper end of the continuum, there would never be more than temporary incongruence between experiencing and awareness since the individual would not need to defend himself against the threatening aspects of his experience.

The Communication of Self (SEL)

This continuum deals with the extent to which and the manner in which the individual is able and willing to communicate himself in a receptive climate. The continuum runs from a complete unwillingness to communicate self to the self as a rich and changing awareness of internal experiencing which is readily communicated when the individual desires to do so.

The Manner in which Experience is Construed (PC)

This and the two following continua are not as sharply differentiated as the four which preceded. Nevertheless, their end points and some of the mid points are recognizable. Experience at one end of the continuum is construed rigidly and these constructions are unrecognized as creations of the individual but are thought of as fixed facts. At the other end of the continuum, experience is never given more than a tentative meaning or construction and this meaning is always held loosely to be checked and rechecked against further experience.

The Relationship to Problems (PRB)

This is a continuum which endeavors to describe the individual's changing relationship to the problem elements of the self. At one end of the continuum the problems are unrecognized and there is not desire to change. Gradually there is a recognition that problems exist. At a further stage, there is recognition that the individual has contributed to these problems, that they have not arisen entirely from external sources. Increasingly, there is a sense of self-responsibility for the problems. Further up the continuum there is a living or experiencing of some aspect of the problem. The person lives his problems subjectively, feeling responsible for the contribution he has made in the development of his problems.

Manner of Relating (REL)

At one end of the continuum the individual avoids close relationships which are perceived as being dangerous. At the other end of the continuum, he lives openly and freely in relation to the therapist and to others guiding his behavior in the relationship on the basis of his immediate experiencing.

THE PROCESS SCALE

Stage 1

FPM

The individual is largely unaware of his feeling life. Even in a receptive climate feelings are not described. Feelings may at times be exhibited in ways which seem quite obvious to the observer, but they are unrecognized as such by the individual. There is a strong resistance to exploring feelings and personal meanings implicit in them.

Trends to be noted:

(1) There is an absence of statements about personal feelings.
(2) There is an absence of statements about the meaning and significance of feelings to the individual.
(3) There is likely to be halting communication. The individual appears confused as to what to talk about.

EXP

The individual is very distant from his subjective experiencing. Immediacy of experiencing is completely absent. Conceptualizations as to the meaning of experience are cast in past formulations.

Trends to be noted:

(1) The individual does not tell or describe how he feels, thinks, or senses, right now, in the moment.
(2) Verbal expression or communication about the significance of events and happenings is put in the past tense. These formulations are likely to be merely a descriptive account of the external frame of reference in which the individual operates or operated.

INC

There is a very considerable discrepancy between experiencing and awareness. This discrepancy may be observable to the trained diagnostician or evident on projective tests. The individual is unaware of such discrepancy.

Trends to be noted:

(1) The individual may make striking contradictions in his statements or more likely such contradiction may be obviously implicit in the individual. In what the individual says the observer gets the impression that the individual takes a very narrow view of those events happening within and without his organism at a given moment. That is to say, there are large areas of experience, potentially available to awareness, which are completely overlooked and unavailable to the individual.

SEL

The individual is unwilling to communicate himself or about himself. Communication is about material entirely external to self.

Trends to be noted:

(1) The individual may ask questions such as, "What do you want to know?"
(2) Statements of feeling, sensing, thinking, linked with an "I" or "me" reference are absent. The individual avoids anything which would be revealing of self.
(3) The individual may make statements about being unable to think of anything to say, about not knowing where to take up the conversation.
(4) The individual may make statements about being unaccustomed to talking about himself.
(5) There are statements made about the external context in which the individual has lived in, and in which he is existing. Many of these statements suggest a non-coming-to-terms with present difficulties. The individual may converse about the weather, baseball games, politics, etc.

PC

Personal constructs are extremely rigid, unrecognized as constructs, and thought of as external facts. The individual is unaware that he has construed experience as having a particular meaning. To him it seems that the meaning exists external to himself.

Trends to be noted:

(1) Statements, particularly those expressing value judgments, are made in absolute undifferentiated global terms.
(2) Statements about the events in an individual's life have a character of seeming compellingly true to the individual who seems to sense that no change can ever be anticipated--things just are this way!
(3) Out of the individual's statement there emerges a picture of a type of polar dichotomy with the individual at one end and many events and experiences being at the other end. The two poles of this dichotomy seem very remote. It is obvious to the observer that the individual does not sense that events at both ends of the scale are likely to be intimately interrelated.
(4) Sometimes the individual makes statements in which he tries in an objective, remote fashion to characterize himself or his life; these statements seem to have the intent of placing the individual in a context which can be defined in terms of externals such as historical time, geographical place and objectified (absolute) moral values.

PRB

No problems are recognized. No desire to change.

Trends to be noted:

(1) The individual makes statements to the effect that he is O.K., that he is not ill, that he can see no need for change, that he can see no need for being in the therapeutic situation. He may possibly make statements such as, "My advisor thought I ought to come in to talk to you," or "My family thought I should come and talk to you."

REL

Close relationships are perceived as dangerous. The individual avoids close involvements with others. The therapist is likely to be perceived as one who asks questions, as one who introduces topics for discussion, and as one whose standards (as they have been preconceived) the individual feels he should meet. The responsibility for the psychotherapeutic relationship is invested totally in the therapist, who is perceived as "knowing the answers."

Examples of Process*

Stage 1-2

Rating	Example
1.3**	Cl: I think I'm practically healthy.
1.4	At first the client cannot express herself. With trembling fingers she tries several times to light a cigarette. The therapist says, "Feeling awfully scared." She nods, looks determined and says, "What do you want to know about me?"
1.8	Cl: Well, I'll tell you, it always seems a little bit nonsensical to talk about one's self except in times of dire necessity.
1.8	Cl: Do you think this has helped me today? Is this more what I--you--oh expect as the outcome, or what?
1.8	Cl: (Summarizing expectations about therapy) Yeah, that's right. That's what I mean there. On the tests that I took...I expected some help from them--there I thought I might get a question that I had, to talk about. I heard that is very often the case.

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* Cl and T will be used for "Client" and "Therapist" respectively.

** In practice when rating interview materials the judges used a 7.0 point rating scale. Because of the difficulty which sometimes arises in classifying a given unit of material exactly at one stage on the Process Scale the judges used a system of decimals (tenths) to permit a more refined location for a given interview unit between two adjacent stages of the scale. Thus a unit of material having features characteristic of stage 3 as well as some features suggestive of stage 4 activity might be rated as 3.6.

Stage 2

FPM

Feelings are sometimes described as unowned, past objects external to self. There is a strong tendency to shrug off rather than to explore feelings.

Trends to be noted:

(1) Statements about feelings are made in impersonal terms such as "There was a feeling of anger," "That guilty feeling was there," or, "The reaction was one of depression."

(2) Feelings may be described so that they are portrayed as "symptoms" or "foreign bodies" which though not really accepted as being "in" the individual have nevertheless been disruptive to him in some respects.

EXP

The individual is still remote from his subjective experiencing. Immediacy of experiencing is lacking so that presently occurring events within and without the organism are conceptualized in terms of the past.

Trends to be noted:

(1) The individual holds his experiencing at arms' length by use of extreme intellectualization. Intellectually, at least, the individual seems to be discussing a wider range of events than was true at stage 1. Some approach to personally meaningful areas seems to be attempted but distance is kept or maintained between the individual and such areas by his objective intellectualized descriptions.

(2) Statements are lacking which would give evidence that the individual is dealing with feelings immediately given in the present ongoing course of events in his life.

INC

The individual voices contradictory statements about himself as an object with little or no awareness that these statements are contradictory.

Trends to be noted:

(1) The individual makes statements in which characteristics are applied to himself in such a way that it seems he is not fully aware, in a feeling way, that he is talking about a real self. Statements something like this may be found, "Well here is a person who cannot concentrate and yet really likes school."
(2) The individual speaks as though he were making statements which characterized an organism of which he disclaims awareness or ownership.

SEL

The individual begins to express himself on non-self topics. He also expresses himself on topics which might seem related to self but which are handled as non-self material.

Trends to be noted:

(1) There are a number of statements about various topics which have little direct bearing on the individual's underlying problem. He may discuss events of the day, other people, etc. The individual seems to be fulfilling the idea that he should be talking about something but maneuvers himself away from material which would be revealing of self.
(2) The self ("I" or "me") is portrayed more as an intellectualized or externalized focus around which events have happened.
(3) Statements often convey the idea that the self is a product of external circumstances, heredity, environment, tradition, etc.
(4) Statements are found in which the externalized self is evaluated against rigidly perceived external standards. Usually the comparisons are of a negative sort.

PC

No specific description.

PRB

There is some recognition that problems exist but they are perceived as external to the self and no sense of responsibility is felt toward them.

Trends to be noted:

(1) In the description of problems emphasis is put on external causes without bringing the self, as a term, into the relationship.

(2) The lack of responsibility seems to stem from a lack of awareness of how the individual's feelings, etc., could be related to what he senses as problems.

(3) The problem is likely to be described in terms of objective intellectualized events and is perceived as a resultant of external conditions. The individual portrays himself as a receiver of effects rather than as a dynamic causative agency.

REL

The individual seems to get the gist of the idea that he is to talk. He may ask the therapist questions. He seems to be afraid to move ahead on his own. He probably desires to keep the situation somewhat structured in terms of roles. The client-therapist interaction still has the character of a standardized interview in some respects rather than as a new situation in which the individual is free to operate on his own.

Examples of Process

Stage 2-3

Rating	Example
2.0	Cl: Disorganization keeps cropping up in my life.
2.0	T: If you want to tell me something of what brought you here... Cl: The symptom was--it was--just being very depressed.
2.0	When counselor says he is ready to hear whatever she wants to talk about, she begins with information about her age, job, its location, her education, etc.
2.4	Cl: So I--around twelve o'clock I was getting dressed for dinner. I decided well, I would really enjoy just being in my room by myself. So I closed the door, and first I read awhile, then I got into bed and slept until around four o'clock. Well then by that time two or three people had knocked at my door, I guess, and

I didn't answer the door. I just made believe I was sleeping. So then by four o'clock I said I can't carry on like this any longer so I got up and got a shower and got dressed and by that time I was hungry...

2.5 T: Trying to find values which are right for you.

Cl: Which are right for me, yeah. And, well I have for quite awhile. The only results are that I cancelled out all the existing ones and I've started to build up my own. But as I say I get stuck when I get to the point where if I question a God then I can't see a reason or a purpose for my being here. Well, that's where I'm stuck, in trying to figure out why I'm sitting here talking to you. But I don't worry about it. I go along at it in my spare time.

T: That is, you're working it out as an intellectual problem as it were.

Cl: Yeah, I can definitely put it out of my mind and not think about it...then when I have to I can bring it out again.

2.5 Cl: Then one can reconsider one's problems, possibly more than anything else a conflict of goals and demands which society makes on you.

2.5 Cl: But I thought that I'd have a look into it and so I found out that downtown there are several clubs where that type of person hangs out and I went down there. Well, there the same type of thing came up again. They fascinated me for the first time I was down there, but then afterwards it was just the same.

T: That is intellectual curiosity and stimulation at first.

Cl: Yes.

T: But there's nothing more.

2.5 Cl: I guess that I suspect my father has often felt very insecure in his business relations.

2.6 (Here the client is trying to characterize her general adjustment by showing what it is not like.)

Cl: Better than a lot of families who are having trouble within their own families. I mean they aren't even adjusting...she isn't doing anything. She just has her family worries...she isn't even succeeding in adjusting to that (later the same trend). Well, the maladjusted...I mean the ones ...A lot of people aren't, yet adjusting...well I mean I was thinking this weekend of the people who...oh, like yesterday. A man with ulcers who can't do a thing anymore. He's perfectly miserable and I mean...they're all these people...who...I mean, who can't work...he can't enjoy social life and...these people who let it defeat them to such an extent they can't even carry on a normal life.

Stage 3

FPM

There is much description of feelings and personal meanings which are not now present. In describing these distant feelings they are not pictured as acceptable but as bad or abnormal.

Trends to be noted:

(1) Statements about feelings tend to be phrased in the past tense.
(2) Statements about feelings tend to be linked with "I" or "me" rather than impersonal terms.
(3) The feelings and meanings which are described tend to "hang together" and become a focus of attention. It is out of this focus that a problem, as an internal-to-self situation, appears to be appreciated.
(4) The description of feelings, at this stage, sometimes has an "unburdening of cares" flavor. Since the individual is dealing with feelings and meanings which are likely to be pictured as bad or abnormal his communication may be rather halting.
(5) The individual, to some extent, explores the ramifications of these described feelings. This exploration may be quite intellectualized. Sometimes in the course of the description of past feelings, feelings may actually be exhibited only afterward to be recognized as feelings. More sophisticated individuals may tend to outline their own dynamics and explore these patterns in order to test their validity (see section on PC).

EXP

The experiencing of situations is largely described as having occurred in the past or is cast in terms of the past.

Trends to be noted:

(1) Formulations are in the past tense.
(2) Often the descriptions given by the individual are quite vivid. He not only reports having had feelings but in a sense, he seems almost to re-experience or relive some of these feelings. However, he does not report such re-experiencing or

reliving in terms of the immediate present.

SEL

There is a freer flow of expression about self as an object and about self-related experiences as objects. Past self-related feelings are described. There may be communication about self as a reflected object existing primarily in others.

Trends to be noted:

(1) It is not uncommon for more verbal and sophisticated individuals to delineate patterns of social behavior or roles which they have assumed. In this way the individual often seems to take an objective view of his behavior. He sees roles as a way of having reacted in past situations.

(2) At times the description seems intellectualized, but this is of a different quality than is often obvious at stage 2. At this stage material, often that dealing with feelings, is given cognitive expression which at later stages becomes invested with experience and expressed feelings; at stage 2 the intellectualization seems to reflect a deeper resistance or defense against dealing with feelings in any form. In any event even in the intellectualized form noted at stage 3 the individual is not so far distant from his feelings as in stage 2.

(3) Sometimes the observer will feel that as the individual phrases material in past terms that it will nevertheless soon be admitted to a more immediate or close level of awareness.

PC

Personal constructs are rigid but may at times be thought of as constructs. Occasionally there is a questioning of the validity of past constructs.

Trends to be noted:

(1) The observer gets the impression that the individual looks at situations with the awareness that he is looking at them (past events) "through his own eyes."

(2) The questioning of personal constructs may involve an exploration of the ramification of effects and events coincident with having looked at one's personal history from such and such a viewpoint.

There does not yet seem to be a genuine discovery, though, of the idea that a different standpoint can or could have been taken. The individual's formulations are more like "explanations" for past behavior. Sometimes the individual will identify themes in his past personal history. For instance, an individual discovered that much of his past behavior could be encompassed under the rubric "I must punish myself"; another individual discovered that much of his behavior could be explained as "being the oil upon troubled waters."

PRB

There is a beginning recognition that problems exist inside the individual rather than externally.

Trends to be noted:

(1) Often the themes noted above become focused upon as "problems." They are described or expressed as belonging to a "me" or "I".

(2) There are frequent references to "the problem." The problem is sensed as belonging to the individual yet he may not yet experience it fully in an affective way. You might say it is not yet fully in (immediate) awareness.

REL

No specific description. (The generally freer expression at this stage suggests more trusting feelings toward the therapist. It is as if the individual has decided to accept the therapist as a trusted confidant who can be an observer of "my bad past.")

Examples of Process

Stage 3-4

Rating	Example
3.0	Cl: I try hard to be perfect with her--cheerful, friendly, intelligent, talkative--because I want her to love me.
3.0	Cl: There were so many things I couldn't tell people--nasty things I did. I felt so sneaky and bad.

3.0 Cl: I felt guilty for so much of my young life that I expect I felt I deserved to be punished most of the time anyway. If I didn't feel I deserved it for one thing, I felt I deserved it for another.

3.0 Cl: I can feel myself smiling sweetly the way my mother does, or being gruff and important the way my father does sometimes--slipping into everyone else's personalities but mine.

3.3 Cl: And this feeling that came into me was just the feeling that I remember as a kid.

3.3 Cl: I know that I have been able to deal fairly effectively with people in a set situation. I mean, I've done some interviewing. When I worked for--I had to go to big people, businessmen, that kind of people. Obtaining permission from them that very often they weren't too happy to give. You know, when some 20 year old girl just out of college walks in they aren't always very happy to tell you. And I did it all right. But that was... well I think it was at that time when I had more confidence in myself and I sort of learned to adapt outwardly.

T: You were in a job situation and doing things you did have confidence in yourself.

Cl: M-hm. That was right after I was out of college and college was a pretty successful experience. But I've gotten so tied up again, I don't know. If I could only straighten all these things out so I could feel natural with people and feel confident.

3.3 Cl: There had to be some appeaser around (laughing) and seeing into the reasons for disagreeing and being sorta the oil that soothed the waters. Well, this is the role I have taken for a long time. And its gotten so...I mean, before this sort of thing came up I realized that as a person in a social situation I could go into a social situation...and I could help things to go along nicely and appear to be having a good time...in other words, I just wasn't ever being set and definite about things. I could see what I thought was needed in a situation and what was the idea I thought might be interjected to make people feel happy, and I'd do that.

3.4 Cl: I'm not living up to what I am. I really should be doing more than I am. How many hours I spent on the john in this position with Mother saying, "Don't come out 'til you've done something!" Produce!...That happened with lots of things.

3.7 Cl: I never studied very much in college. I used to drift along all quarter without looking at a book... I'd end up with a "D" average or so up to the final. I'd study, get an "A" in the final and I'd come up with a "B" in the course. That was always perfectly satisfactory. I guess, I supposed because I was proving to myself that I could do it if I really wanted to. (a little later) That happened a good many times too. It used to kinda disgust my father. And, it amazed teachers too... well, I guess it is because I did feel that I could do it that I didn't really worry, that I didn't feel the need to excel. I mean to show everybody else that I could do the top because I felt confidence in myself so that I didn't have to have an "A" to show everybody else.

Stage 4

FPM

Feelings and personal meanings are freely described as present objects owned by the self. There is considerable acceptance of these known described feelings. Feelings of an intense sort are still described as not now present. Occasionally feelings are expressed in the present but his occurs as if against the individual's wishes. There is often a dim recognition that feelings previously denied to awareness may break through in the present but this seems to be a frightening possibility.

Trends to be noted:

(1) One of the clearest indications of stage 4 activity is the use of the present tense in descriptions of feelings and personal meanings. These descriptions are almost always linked with the "I" or "me." Whereas at stage 3 there was a general retrospective orientation, stage 4 is a present-orientated phase--although the individual in stage 4 is taking but the first tentative steps in this direction.

EXP

There is an unwilling fearful recognition that one is experiencing things--a vague realization that a disturbing type of inner referent does exist. Sometimes the individual recognizes or reports such an existent only shortly after the actual inner experiencing event has occurred. Though this inner referent is disturbing to the individual, he can focus some attention upon it as being worthy of investigation in its own right.

Trends to be noted:

(1) The vague inner referent seems to be fairly global--often just an ill-defined experienced discomfort--"I can't concentrate," "I am all mixed up inside."

INC

Contradictions in experience are clearly realized and a definite concern over them is experienced. In this phase of therapeutic work there seems to be an experienced awareness of a discrepancy between a present experiencing self and the old object-self found in earlier stages.

SEL

There is considerable communication of present self-related feelings.

Trends to be noted:

(1) Again, it is the use of the present tense which is one of the clearest indications of stage 4 activity.

(2) The observer gains the impression that the individual is not dealing with superficial aspects of himself or of his personal history, etc. The observer feels that the individual is really, though gingerly, grappling with the present.

(3) It seems that at stage 4 the individual has passed an important threshold in psychotherapeutic process. The developments thus far have carried the individual through a train of external communication and through a "coming to terms with the past." Now he is at the threshold of discovering himself in terms of a present, more immediate, focusing upon experiencing. From this point on, if the individual continues to progress, distinctive changes occur in his approach to and experiencing of the therapeutic milieu. It is hard to describe the cues which indicate activity at this level. It seems to be the grappling attempt to deal with the present which is a major characteristic of stage 4 activity.

PC

There is a beginning loosening of personal constructs. With some frequency it is discovered that experience has been construed as having a certain meaning but that this meaning is not inherent, absolute, nor externally valid at all times. There is a questioning of the validity of some present constructs, organizations of experience, and meanings and feelings.

Trends to be noted:

(1) This questioning sometimes leads to a reworking of the past in a way similar to that found at stage 3. However, it seems to be an *acknowledged "something" in the present* experience of the individual which sets off this type of formulation.

PRB

There is some expression of self-responsibility for problems and a realization that the individual has contributed to their existence. There seems to be an awareness of how events in the personal history of the individual are interrelated and how experiences are a product in part of the position, role, etc. taken by the individual himself in a variety of situations.

REL

The individual is willing to risk relating himself occasionally to others on a feeling basis. This may be sensed as quite a new experience for the individual. Part of the novelty seems to be due to an awareness of relating on a feeling basis.

Examples of Process

Stage 4-5

Rating	Example
4.0	Cl: It discourages me to feel dependent because it means I'm kind of hopeless about myself.
4.2	Cl: I suppose it's essentially a matter of building up confidence in myself so that I wouldn't have these feelings of inadequacy and therefore need to escape from them either by running away... or as I'm doing now to retaliate on the person who arouses them most strongly.
4.3	Cl: I mean, I was saying it before, but this time I really felt it. And is it any wonder that I felt so darn lousy when this was the way it was, that...they did me a dirty deal plenty of times. And conversely, I was no angel about it; I realize that.

4.5 Cl: But still I don't like to understand it. So with this complex that I have, and this feeling of indecision and...lack of confidence... it's made it doubly hard to make up my mind what to do.

4.5 Cl: And that's why I just can't walk out and leave mother...which I know is the best thing to do. The best thing for all of us. So actually the problem lies with me.

4.5 Cl: (to therapist) Oh, all right, I *don't* trust you.

4.5 Cl: I mean, I would know something definite about myself and then I would act accordingly rather than having this uncertainty.

T: In other words...almost any type of certainty would be easier to bear than this present uncertainty and contradiction within yourself.

Cl: M-hm. But then, I mean, because I hope that I am good rather than bad, but...at least if I knew that I was either good or bad. I'd just act accordingly. But as of now I...mean, I have this uncertainty and I just don't know how to act or how to behave.

T: Some sort of assurance about yourself would... give you a guide to behavior and would...

Cl: Yes, because...(pause)...as it is now, I just... I don't know whether it is my true self...I mean ...(pause)...consequently I don't know whether to accept it.

T: So it's that...feeling of uncertainty and unsureness...it's just an awfully hard thing to put up with.

Cl: Of course...(pause)...the fact remains..I mean... that my nature might...inherently or from the beginning be a combination of good and evil. But ...I feel that I haven't found a definite...a definite...a definite equilibrium between the two ...I mean, an equal amount of both. Sometimes it seems to me that...the good side of me is the heaviest and at other times...the bad side seems to be...worse...(pause). Maybe...the fact that I haven't been able to...resolve anything definite about myself...implies that I am both good and bad. But...somehow I just don't want to accept that.

T: That would be a very difficult...conclusion for you to accept...that...that you were perhaps black and white and grey.

Cl: M-hm.

T: Almost it seems to you that you must be all one or all the other.

Cl: M-hm. (long pause) But so far...I mean my own introspection...is only...reveals the fact that I appear to be both. And maybe because...that might...I mean because this might be the fact about myself...This may be the reason why I don't arrive at the...intuition I have about myself. I mean, that I hope I am something very good. (pause) Well, I feel somewhat embarrassed ...I mean, talking about it, because...it might appear that...well, I'm very...conceited or feel very superior. Which I don't really think that I do. But...

T: Feel it's hard to bring that out though for fear it might look conceited...

4.6 Cl: I mean I get so easily depressed and I just go for...days...I mean I just don't feel like studying. I just feel restless and I...incapable of concentrating on anything. And...have this strong desire to leave America and go back home.

4.6 T: And you're looking upon the writing of the novel as kind of ridiculous...and yet you feel so strongly if that could be published in your own country then that would just prove something to you and to other people.

Cl: I mean...I want to write, I guess, but I mean the principle involved that...the idea involved in the thing that...I feel that I have to have it published and things like that...sort of more or less of a ready made acceptance before I go home.

Stage 5

FPM

In this stage we find many feelings freely expressed in the moment of their occurrence, and thus experienced in the immediate present. These feelings are owned or accepted. Feelings which have been previously denied now tend to bubble through into awareness, though there is fear and distrust of this occurrence. There is a beginning tendency to realize that experiencing a feeling provides a direct referent to which the individual can turn for further meanings.

EXP

Feelings are sometimes experienced with immediacy; that is, the individual conceptualizes and expresses his experiencing at the moment it occurs. This tends to be a frightening and disturbing thing, because it involves being in process rather than a clear structure. The comforting aspect is that there is, in the fact of experiencing, a referent which can be symbolized and checked or rechecked for further meanings and symbolizations. There is a strong desire for exactness in the conceptualizations. There may be a dim realization that living in terms of these solid referents would be possible. There may also be the realization that most experiencing occurs with some postponment after the event.

Trends to be noted:

(1) Both in the case of FPM and EXP the immediate, "right-now," quality is often expressed and described. Whereas at stage 4 the individual was, it is true, taking a present-orientation, in stage 5 the movement is toward the immediate present. Here, what is qualitatively significant is that this movement brings the individual to experience, express, report, and describe what is more or less immediately occurring. In Stage 4 this immediacy of experiencing is generally absent.

INC

Contradictions are recognized as not simply diverse attitudes but as attitudes existing at different levels or in different aspects of the personality. Such phrases as "one part of me wants this, but another wants that" or "my mind tells me this is so, but I don't seem to believe it," indicate this kind of recognition of the nature of incongruence.

Trends to be noted:

(1) The recognition of incongruence as described above appears to be one of the most significant aspects of activity at stage 5. At least it seems to be one of the kinds of activity which is more easily identified in interview material. Whereas at earlier stages the individual recognized contradictions, the expression of the contradiction at stage 5 is often very vivid and the observer senses that the individual is really experiencing the contrasts of which he speaks.

(2) In the recognition of contradictions at this stage the individual seems to be sensing a real cleavage between his old object-self and a new experiencing-self which is in the process of emerging.

SEL

The individual freely expresses present, self-related feelings, There is increasing acceptance of ownership of these self-feelings and a desire to be these feelings, "to be the real me." As the self is expressed as present feelings, there is less evidence of the self perceived as an object.

PC

Constructs are increasingly loosened. There are many fresh discoveries of constructs and there is a questioning of the validity of such constructs.

PRB

The individual is concerned over his contribution to the problem. He feels that he has a definite responsibility for the problems which exist.

REL--no specific description.

Examples of Process

Stage 5-6

Rating	Example
5.0	Cl: That kinda came out and I just don't understand it. (long pause) I'm trying to get hold of what that terror is.
5.0	Cl: ...some tension that grows in me, or some hopelessness, or some kind of incompleteness--and my life actually is very incomplete right now...I just don't know. Seems to be, the closest thing it gets to, is hopelessness.
5.0	Cl: I feel stopped right now. Why is my mind blank right now? I feel as if I'm hanging onto something, and I've been letting go of other things; and something in me is saying, "What more do I have to give up?"
5.0	Cl: But as I said...I mean deep within myself, I feel that it has to be. I mean, no external assurance would really alter anything or... would make any modification or...well, I mean, it has to be some sort of...some inner realization or inner awareness or inner realization of just what I am.
5.0	Cl: I'm still having a little trouble trying to figure out what this sadness--and the weepiness--means. I just know I feel it when I get close to a certain kind of feeling--and usually when I do get weepy, it helps me to kinda break through a wall I've set up because of things that have happened. I feel hurt about something and then automatically this kind of shields things up and then I feel like I can't really touch or feel anything very much...and if I'd be able to feel, or could let myself feel the instantaneous feeling when I'm hurt, I'd immediately start being weepy right then, but I can't.
5.0	Cl: My conscious mind tells me I'm worthy. But someplace inside I don't believe it. I think I'm a rat--no good. I've no faith in my ability to do anything.
5.0	Cl: The real truth of the matter is that I'm not the sweet, forebearing guy that I try to make out

that I am. I get irritated at things. I feel like snapping at people, and I feel like being selfish at times; I don't know why I should pretend I'm *not* that way.

5.1 Cl: And I still am worried about this separation between what I know and what I do--it's very bad.

T: You feel that that is an awful separation... between what you know and what you do.

Cl: (laughs)...It...I don't know...I guess bridging that gap is...somehow getting conviction and getting a very strong feeling about myself as I really want to be, is important.

5.2 T: At any rate, you're sorta deciding that maybe you're a woman and whatever else you've compared yourself with, maybe a mouse or whatever...

Cl: Yeah. Mrs. Milquetoast. But the thing is I'm *not*...The thing is that inside of me I'm not really Mrs. Milquetoast. I'm just the opposite. And...so those things have to come out somehow, don't they?

5.2 T: Doesn't make too much difference as to how this happened. The important thing is that somehow you do feel differently and see a good many things differently.

Cl: M-hm. If I want to whip Carol, well, I'm going to. I mean, whip her. Heavens, she's as big as I am. I can't really--can't get very close to her, but I can...you know. But if I want to, I'm *going* to. If I feel that she needs it.

T: So you can let yourself be guided more by your own feelings...

Cl: M-hm.

5.3 Cl: I don't know how I got this impression that being ashamed of myself was such an appropriate way to feel...Being ashamed of me was the way I just *had* to be...There was a world where being ashamed of myself was the best way to feel...If you're something which is disapproved of very much, then I guess the only way you can have any kind of self-respect is to be ashamed of that part of you which isn't approved of...But now I'm adamantly refusing to do things from the old viewpoint. It's as if I'm convinced that someone said, "The way you will have to be is to be ashamed of yourself--so be that way! And now I'm standing up against that somebody saying, "I don't care what you say, I'm not going to feel ashamed of myself!

5.5 Cl: Something in me is saying, "What more do I have to give up? You've taken so much from me already." This is me talking to me--the me way back in there who talks to the me who runs the show. It's complaining now, saying, "You're getting too close! Go away!"

5.7 Cl: ...The problem is not solved, because...it isn't going to be solved. I mean I'm hopeful. I know I'm a kind of combination shock absorber and safety valve for the kid...sometimes just pulls me back. But I mean, I'm...it certainly doesn't devastate me now. And...there's a feeling...I don't...that's growing. It's this kind of thing. I think a feeling, we'll both be glad when this thing is completely over. A ...we'll...I...we'll both be awfully glad not to need each other. I mean...awfully glad for that. Mean, I feel it in her. I mean, she'll ...sort of be damn glad when...and I certainly feel it myself. I mean, more, and more and more and more. Well, I mean, really, I'll just be glad. Just be glad. And without any, any... I don't know without what, but...just in a kind of positive way. I'll be glad to cut the thing completely.

Stage 6

FPM

Feelings which have been previously denied to awareness are now experienced with immediacy and acceptance. This immediately experienced feeling is something which is, not something to be denied, feared, or struggled against. Other types of feelings are experienced and expressed freely in the immediate moment with a deeper sense of ownership and acceptance.

EXP

The experiencing in the immediate present of feelings previously denied is often vivid, dramatic and releasing for the individual. There appear to be strong physiological concomitants. There is full acceptance now of experiencing as providing a clear and useable referent for getting at the implicit meanings of the individual's encounter with himself and with life. There is also the recognition that the self is now becoming this process of experiencing.

INC

In the significant moments of movement in therapy at this stage, what is vividly experienced is usually some aspect of incongruence as it disappears into congruence. That is, the individual is vividly aware of the inaccuracy with which he has symbolized his experiencing of some feeling as he symbolizes it more accurately in the moment of fully living it. In these moments, the feeling and the symbols match.

SEL

There is no longer much awareness of the self as an object. The self exists in the experiencing of feeling. At any given moment, the self is the experiencing. There is only a reflexive awareness, not a self-conscious awareness.

PC

In the moments of movement which occur at this stage there is a dissolving of significant personal constructs in a vivid experiencing of a feeling which runs counter to the constructs. There is the realization that many personal constructs which have seemed to be solid guides are only ways of construing a moment of experiencing. The individual often feels "shaky" or "cut loose" as his solid foundations are recognized as construings taking place within him

PRB

At this stage the individual is living some aspect of his problem in his experiencing. The problem is no longer an object in itself. It would be unusual for the individual to be speaking about a "problem" at this stage. He is instead, living in his problem. The problem does not seem to have the compelling and victimizing force that was apparent at earlier stages when it was described in objective terms.

REL

The individual risks being himself in process in the relationship to the therapist. He has, in other words, taken the risk of being the flow that is himself and trusting another person to accept him as he is in this flow.

Examples of Process

Stage 6-7

Rating	Example	
6.0	Cl:	But my conception of God is just good. And so now for the first time I'm just allowing myself to think that God is good. And that he's not going to punish me or anything for any mistakes I might make. But it all goes back to being allowed to think for myself. Does that answer your question?
	T:	Yes. That's fine.
	Cl:	I don't remember what I said, but I know that that's the feeling, that all my life I hadn't liked God very well, to be perfectly honest. I mean, I think...you know, a wonderful thing and everything, but, but you know, He seemed sort of a personal enemy of mine. And I don't think it should be that way. Do you?
	T:	(laughing) I remember some of the things you did say on that. When you were expressing this newer notion, you said: I've come to think that maybe God is a pretty good guy.

Cl: Yeah. That's it. (laughter) Well, that...I don't mean to be sacreligious or anything of that sort, but...I...I well, I just...why I feel like I can just talk to Him now...Well, I mean, that He's just a part of me. And that's the way actually that I've always wanted to feel and I think that that's the way everyone wants to feel. Down in their hearts, I think that they want to feel that... God is good and helpful and...that He will help you if you're sincere and ask for it rather than, well, you go ahead and do what's right; but if you do anything wrong I have... It's a wonderful feeling. I mean, you feel a little safer. I feel a little safer. I was all wound up in all sorts of apprehensive fears of this and that. I mean no actual punishment, like, oh, I'm going to burn in purgatory or whatever it is, but just a feeling of, oh, I was all alone, you know. But I don't feel that way now.

6.0 Cl: I'm still *amazed* at the strength of this. It seems to be *so* much the way I feel.

6.0 Cl: I could even conceive of it as a possibility that I could have a kind of tender concern for me...how could *I* be tender, be concerned for *myself*, when they're one and the same thing? But yet I can *feel* it so clearly..You know, like taking care of a child. You want to give it this and give it that..I can kind of clearly see the purposes for somebody else..but I can never see them for..myself, that I could do this for me, you know. Is it possible that I can really want to take care of myself, and make that a major purpose of my life? That means I'd have to deal with the whole world as if I were guardian of the most cherished and most wanted possession, that this *I* was between this precious *me* that I wanted to take care of and the whole world...It's almost as if I *loved* myself--you know--that's strange--but it's true.

6.0 Cl: That's almost exactly what the feeling is, too--it was that I was living so much of my life, and seeing so much of my life in terms of being scared of something. (He tells how his professional activities are just to give him a little safety). A little world where I'll be secure, you know. And for the same reason..(pause) I was kind of letting it seep through. But I also tied it in with you and with my relationship with you, and one thing I feel about it is fear of its going away. (His tone changes to role-play more accurately his feeling.) Won't you let me have this? I kind of need it. I can be so lonely and scared without it.

6.0 Cl: Well now, I wonder if I've been going around doing that getting smatterings of things, and not getting hold, not really getting down to things.

T: Maybe you've been getting just spoonfuls here and there rather than really digging in somewhere rather deeply.

Cl: M-hm. That's why I say--(slowly and very thoughtfully) well, with that sort of a foundation, well, it's really up to me. I mean, it seems to be really apparent to me that I can't depend on someone else to give me an education. (very softly) I'll really have to get it myself.

T: It really begins to come home--there's only one person that can educate you--a realization that perhaps nobody else can give you an education.

Cl: M-hm. (long pause--while she sits thinking) I have all the symptoms of fright. (laughs softly)

T: Fright? That this is a scary thing, is that what you mean?

Cl: M-hm. (very long pause--obviously struggling with feelings in herself.)

T: Do you want to say any more about what you mean by that? That it really does give you the symptoms of fright?

Cl: (laughs) I, uh--I don't know whether I quite know. I mean--well, it really seems like I'm cut loose (pause), and it seems that I'm very--I don't know--in a vulnerable position, but I, uh, I brought this up and it, uh, somehow it almost came out without my saying it. It seems to be--it's something I let out.

T: Hardly a part of you.

Cl: Well, I felt surprised.

T: As though: "Well for goodness sake, did I say that?" (both chuckle)

Cl: Really, I don't think I've had that feeling before. I've--uh, well, this really feels like I'm saying something that, uh, _is_ a part of me really. (pause) or, uh, (quite perplexed) it feels like I sort of have, uh, I don't know. I have a feeling of _strength_, and yet, I have a feeling of--realizing it's so sort of fearful, of fright.

T: That is, do you mean that saying something of that sort gives you at the same time a feeling of, of strength in saying it, and yet at the same time a frightened feeling of _what_ you have said, is that it?

Cl: M-hm. I am feeling that. For instance, I'm feeling it internally now..a sort of surging up, or force or outlet. As if that's something really big and strong. And yet, ah, well at first it was almost a physical feeling of just being out alone, and sort of cut off from a--support I have been carrying around.

T: You feel that it's something deep and strong, and surging forth, and at the same time, you just feel as though you'd cut yourself loose from any support when you say it.

Cl: M-hm. Maybe that's--I don't know--it's a disturbance of a kind of pattern I've been carrying around, I think.

T: It sort of shakes a rather significant pattern, jars it loose.

Cl: M-hm. (pause, then cautiously, but with conviction) I, I think--I don't know, but I have the feeling that then I am going to begin to _do_ more things that I know I should do... There are so many things that I need to do. It seems in so many avenues of my living I have to work out new ways of behaving, but--maybe--I can see myself doing a little better in some things.

6.4 Cl: In therapy here. What has counted is sitting down and saying, "this is what's bothering me," and play around with it for a while until something gets squeezed out through some emotional crescendo, and the thing is over with--looks different. Even then, I can't tell just exactly what's happened. It's just that I exposed something, shook it up and turned it around; and when I put it back it felt better. It's a little frustrating because I'd like to know exactly what's going on...This is a funny thing because it feels as if I'm not doing anything at all about it--the only active part I take is to--to be alert and grab a thought as it's going by...And there's a sort of a feeling, "Well now, what will I do with it, now that I've seen it right?" There's no handles on it you can adjust or anything. Just talk about it awhile and let it go. And apparently that's all there is to it. Leaves me with a somewhat unsatisfied feeling though--accomplished without my knowledge or consent..The point is I'm not sure of the quality of the readjustment because I didn't get to see it, to check on it..All I can do is observe the facts--that I look at things a little differently and am less anxious, by a long shot, and a lot more active. Things are looking up in general. I'm very happy with the way things have gone. But I feel sort of like a spectator. I seem to work best when my conscious mind is only concerned with facts and letting the analysis of them go on by itself without paying any attention to it.

6.5 Cl: (illustration of "relationship" during a late interview) Well, I think I could spare you about five minutes if you'd like to talk (both laugh). I even thought of the psychiatry joke to end all psychiatry jokes. No one thinks it's funny. I'm depending on you. The...under the heading of..oh, famous last words, maybe. The client of a non-directive therapist...course this is in the home stretch, says: Did you ever know anyone who could talk as much as I have?

T: Well I might use a minute of that time to just say that I don't think anyone ever gets over the newness of the experience of being admitted into somebody else's life. I gain from it.

Cl: Well, now you see, I'm not going to stop for five minutes..Yeah, that's...mean that comes under the heading of..I mean, I still don't believe it that I'm going to just casually walk out. Well, of course I'm going to do it. But I'm never going to believe it, never. I..I..mean it's just one of these things in talking about therapy and all these things..

I can see, because I have friends in deep analysis, I mean who are talking to me about transference and what I'm missing, and I mean answering, "well, you can't fall in love with a microphone, you know.. really, you just can't do it." (laugh) But on the other hand, I'm never going to be casual about you. I mean, a contact has been established that's going to carry on, and I want it that way.

Stage 7

FPM

New feelings are experienced with richness and immediacy and this experiencing is used as a clear and definite referent from which further meanings may be drawn. Feelings are rarely denied to awareness and then only temporarily. The individual is able to live in his own feelings and personal meanings and to express them as an owned and accepted aspect of himself.

EXP

The individual lives comfortably in the changing flow of his experiencing. There is a trust in this process. The individual lives in terms of present experiencing rather than interpreting the present in terms of the past. Differentiation between different experienced referents is sharp and basic.

INC

Incongruence is minimal and temporary as the individual is able to live more fully and acceptantly in the process of experiencing and as he is able to symbolize and conceptualize the meanings which are implicit in the immediate moment.

SEL

The self is primarily a reflexive awareness of the process of experiencing. It is not a perceived object but something confidently felt in process. It is not a structure to be defended but a rich and changing awareness of the internal experiencing.

PC

Experience is tentatively construed as having a certain meaning but this meaning is always held loosely and is checked and rechecked against further experiencing.

PRB

The word problem is no longer particularly meaningful in the on-going experiencing.

REL

The individual freely and openly relates to the therapist and to others on the basis of his immediate experiencing in the relationship.

Examples of Process

Stage 7

In time we hope to be able to present examples of stage 7. It is more likely that such examples will come from the expressions of outstandingly self-actualizing people since only rarely in psychotherapy is a stage 7 level found. For some sense of the qualities of stage 7 activity the rater is urged to thoroughly familiarize himself with the stage 6 examples from which he can then extrapolate somewhat further.

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FACILITATIVE INTERPERSONAL FUNCTIONING (F.I.F.) SCALE

Condensed from the July, 1967 Scale of Carkhuff & Martin

A-First Person
B-Second Person

A. EMPATHY	B. RESPECT	C. GENUINENESS	D. SELF-DISCLOSURE	E. CONCRETENESS
A is fully tuned in on B's wavelengths at all levels. They can readily explore all untouched regions together.	A shows the very deepest respect and caring for B. He is fully committed to B's value as an individual.	A is freely and deeply himself with B. Uses all responses as means to open a further area of exploration of both A and B.	A appears to hold nothing back. Some info revealed elsewhere could be extreme embarrassing to A. All negative feelings re B are used constructively.	A is always helpful in discussion so that B may discuss fluently, directly & fully all personally related feelings & experiences in specific concrete terms.
A feeds back B's feelings noticeably enriched, at a level deeper than B could express them.	A shows a very deep respect and concern for B. Enables B to feel free to be himself and to feel his value as an individual.	A responds sincerely with many of his own feelings and uses all responses constructively whether they are positive or negative.	A freely volunteers in a constructive way quite intimate info about his feelings, experiences & beliefs, revealing himself as a unique individual.	A is often very helpful in guiding discussions to enable full development in specific concrete terms of most feelings and experiences.
A reflects accurately B's expressed surface feelings but doesn't show understanding of B's deeper feelings.	In many ways, A shows a positive respect and concern for B'x feelings, experiences and potentials.	A seems to make appropriate, sincere responses, but shows no real involvement with B.	A volunteers personal info about himself which is related to his reactions to B, but it is often vague & doesn't reveal anything that is unique about himsel:	A occasionally guides discussions into personally related specific, concrete instances, but those are not always fully developed.
A shows some awareness of B's obvious surface feelings but responds to something other than what B is expressing.	A shows little respect for B's feelings, experiences and potentials. May respond mechanically or ignore many obvious clues.	A either speaks in a manner slightly unrelated to his feelings or he can't use his negative genuine expressions constructively--he acts a role.	A responds only to direct questions about himself, and then only briefly and with a minimum of information. Never volunteers such information.	A often allows personal discussion re B to get vague and impersonal Doesn't encourage discussion of specific concrete feelings & experiences.
A shows no awareness of B's obvious feelings. A detracts significantly from B's communications. He is bored disinterested or prejudiced.	A shows complete lack of respect for B's feelings, experiences and potentials; that they are not even worthy of consideration.	A either speaks in a manner unrelated to his feelings or his genuine expressions are used only for destructive purposes.	A actively tries to conceal his own feelings & personality. Any self-revelation he makes show his indifference to B's needs.	A avoids any discussion of real, specific, personal situations and feelings. He converses in abstract impersonal generalities.

APPENDIX C

QUESTIONNAIRE

Questions

1. As to the influence the total workshop experience had on my behavior, I feel that the following statements would apply (check any that fit):

(a) 0% It has changed my behavior in ways I do not like.
(b) 21% It has made no perceptible change.
(c) 5% I behaved differently for a short time, but now this change has completely vanished.
(d) 50% It made a considerable temporary difference, and some residue still remains as a 50% positive .07% negative change in my behavior.
(e) 50.7% I behave differently with:

		positive	negative
31%	my spouse, and this change seems	32%	4%
30%	my children, and this change seems	32%	2.9%
22%	my parents, and this change seems	22%	
43%	my friends, and this change seems	30%	9%
41%	my co-workers, and this change seems	41%	.7%
41%	my superiors, and this change seems	26%	1%
25%	my subordinates, and this change seems	25%	

2. When I consider the impact that the experience of the small group had on me, I feel it was:

(a) 5% mostly damaging, frustrating 8% or annoying 6% (underline one or more).
(b) 2% more unhelpful than helpful.
(c) 10% neutral or made little difference.
(d) 36% more helpful than unhelpful.
(e) 50% constructive in its results.
(f) 31% a deeply meaningful, positive experience.
(g) 1.4% so confusing to me that I cannot make a judgment.

3. When I consider the impact on me of the group sessions as they relate to my functioning as a teacher--counselor--administrator, I feel they were:
   (a) 5% damaging, confusing, annoying, boring, or otherwise negative.
   (b) 7% neutral, uninteresting, had little impact.
   (c) 27% somewhat helpful.
   (d) 55% constructive, definitely helpful.
   (e) 18% a deeply meaningful, positive experience.

4. As to the influence of the workshop on my awareness of my own feelings and others' feelings (check any that apply):
   (a) 40% I have become more sensitive to my own feelings and more perceptive of others; this has been a new experience for me.
   (b) 61% by being aware of my feelings, I have been more open in sharing my 22% positive 8% negative 83% both positive and negative feelings with others.
   (c) 37% I was aware of my feelings before, but not to such a great extent.
   (d) 15% there has been no perceptible change in this area.
   (e) 3% I have become more aware of my feelings, and I wish I hadn't.

Two respondents added the following statements to the questionnaire and checked them:

1. I expressed my feelings more while I took the class.
2. I can better deal with feelings of others in more positive and constructive ways.